THE CHURCHMAN.

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POETRY.

For the Churchman.

SACRED MELODIES.—NO'S. IV. AND V.

HYMN TO THE REDEEMER.

Oh, shine, my Redeemer,
My light o'er my way!
For faint is the pilgrim,
And lone, and astray.
No ray o'er the desert,
No light from afar,—
Shine forth in thy glory,
Bright Bethlehem's Star!

Long blazed the fierce sunlight,
And toiling I went;
Now night falleth chilling,
My courage is spent:
These shadows of darkness,
How fearful they are!
Shine forth in thy glory,
Bright Bethlehem's Star!

'T is said—and the midnight
Is breaking away:
See, soft through the shadows
Pours mercy's mild ray!
Now smileth the pilgrim
To greet thee from far;
All hail to thy glory,
Bright Bethlehem's Star!

FROM DAVID.

As dews that fall, where Hermon's palms
Their brother-branches twine;
As gales that breathe their scented balms
Where Sion's temples shine;

As od'rous oil on Aaron's head
From golden vials poured;
As sweet perfuming incense shed
Where reverend priests adored;

So beautiful! so brightly bless'd
The happy homes of love!
There, LORD, thy smile, thy light doth rest!
There broods the Holy Dove!

MODERATE CALVINISM.

Let me here pause to remark on the case of those among our brethren of the Establishment, who, unwilling, as it appears, to "launch out into that unfordable abyss of horror and astonishment, the decree of eternal reprobation," veil their opinions upon the subject of predestination under the specious title of a milder and moderate Calvinism." "Nothing," remarks their apologist, "is further from my purpose, than to infer from what has been advanced in this section, that the precise theological system of John Calvin in all its parts and to its full extent was intended to be established in the thirty-nine articles to the exclusion of every milder sentiment." "When therefore," he continues, after some intermediate observations, "certain writers have formed a frightful system of nothing but absolute decrees, absolute reprobation, and other extravagances, which we absolutely disavow, they may attack it as vehemently as they please; but it deserves their consideration, that it is a creature of their own, and that in respect to us at least the most pointed of their weapons falls, telum imbelle fine ictu. Whether the extravagant and frightful system, which the writers here alluded to attack, be in point of fact a creature of their own; and whether to allege that it is so, be creditable to the ingenuousness of him who affirms it; are questions not destitute of importance, but they must be passed over as foreign to my more immediate purpose, to which I accordingly hasten.

Now we should rejoice in giving to all the followers of CHRIST, and especially to these brethren and ministers of our own communion, "the right hand of fellowship." I admire their zeal, and I honor their exertions. When therefore I hear them apparently excepting against "several doctrines, which are contained in Calvin's institutions:" when I hear them denying, as it should seem, "that the fall of Adam was the effect of a divine decree:" admitting that the efficacy of "CHRIST's redemption extends" to all mankind; and disavowing and condemning altogether the doctrine of absolute reprobation, as being "unscriptural or liable to abuse:" when they express themselves as "wishing unequivocally to teach, that man's salvation is wholly of grace, but that his perdition is of himself; and neither to make GOD the author of sin, nor man a mere machine and unfit to be treated as a moral agent;" "the cause of GOD's rejection of any man being his sin and rejection of the Gospel:" when they moreover unreservedly contend, as the unquestionable doctrine of Scripture, that "we shall be judged, rewarded, and receive according to our works; that the wicked shall be punished with different degrees of punishment proportioned to their demerits; and that GOD will give to his faithful people higher degrees of glory in reward for higher degrees of holiness and good works:"—when some of these confessions and declarations I hear, and others I think I hear, from the moderate Calvinists, I am inclined to cherish a feeling of regret, that their attachment to an obnoxious, or, to employ the epithet of their advocate, "an odious name," should serve to keep open a breach, not required as an essential difference of doctrine.

But when on the other hand I hear them maintain, too plainly to be mistaken, but inconsistently I apprehend with the opinions just recited, that "the fundamental principles on which the Calvinistic system rests, are incontrovertible;" and that "the authors of our national forms unquestionably built upon the same foundation with this celebrated Reformer, but have not carried the superstructure to the same height:"—when I hear them referring more especially to the "doctrines of Austin, as the great model" of their opinions:—when I recollect, that one rigid maintainer of the higher system of Calvinism commemorates this father as "the great," "the excellent," the "evangelical," because of his steadfast attachment to, and nervous successful defences of, the decrees of GOD; that another extols "the piety, learning, and ability," with which he confutes "the doctrines of free will, universal redemption, and falling from grace;" and that it is the avowal of Calvin himself, that "if he chose to compose an entire volume from Austin, he could readily convince the reader, that he had occasion for none but his words:" when I moreover reflect, not on the representation of a partisan on either side, but on what I understand to be the real doctrines of Austin, on the matter in debate; as, that "ALMIGHTY GOD does not will the salvation of all men, but only of the elect;" that "CHRIST did not die for all men, but only for the elect;" that "all men have not the means of salvation given to them by GOD, but that the non-elect are abandoned in a graceless mass of perdition, excluded from the gift of faith, and denied the opportunity of believing;" that "the commission of sin and the blindness and hardness of heart of the sinner are not barely permitted by GOD, but are positive operative acts of his most omnipotent power, and his free and unbiassed will;" and that "Judas was chosen, not like the other apostles in mercy to partake of CHRIST's kingdom, but that he was chosen and pitched upon in judgment on purpose to commit the damnable act of betraying his Master, and to be the means of shedding his blood:"—I catch through the veil of mildness and moderation too clear a view of that frightful phantom of "those rigors of the system," from which our Calvinistic brethren would fain be released, to suffer me to entertain a reasonable hope of any important approximation in our opinions.

There is indeed in absolute election, and in its obvious and necessary consequences, that which must stagger the faith of any man, who is not prepared to go to much greater lengths, than comport with the gentle terms of mildness and moderation. It was the memorable observation and advice of a late predestinarian, "You will reap much improvement from the view of predestination in its full extent, if your eyes are able steadfastly to look at all which GOD hath made known concerning it. But if your spiritual sight is weak, forego the inquiry as far as reprobation is concerned, and be content to know but in part, till death transmits you to that perfect state, where you shall know even as you are known." What an acknowledgment is this, to the insurmountable prejudice of absolute predestination! For what can we think of a doctrine, which its strenuous maintainer represents, as made known by GOD, but at the same time as too formidable for the contemplation of an ordinary mind? And how can it be a part of that revelation, which CHRIST commanded to be disclosed to "every creature," and more especially to the poor and the weak?

It is, however, upon the principle here avowed, that the conduct of the moderate Calvinist appears to be regulated. He endeavors perhaps to close his eyes on those parts of the system, which are too "horrible" (I use the epithet of its framer) to be steadfastly beheld by any other than an eye of uncommon firmness; and he endeavors to withdraw them from the foreground of the picture, and to throw them into shade, lest their deformity should shock and appal his weaker brethren. Still, with whatever caution these horrors may be concealed, they constitute an essential part of the system. "Where there is an election of some," remarked the last cited author, "there must be a rejection of others:" and it was laid down by the Calvinistic founder of Methodism, that "without doubt the doctrine of election and rebrobation must stand or fall together." "No medium can be assigned," said Bishop Davenant, who was one of our divines that assisted at the Synod of Dort, "either on GOD's part, betwixt the decrees of predestinating some men and not predestinating others; or on man's part, betwixt men absolutely predestinated to the attainment of life eternal, and absolutely permitted and left infallibly to fail of the obtainment of eternal life; which we call absolute reprobation."

If any one disputes these positions, which are laid down by Calvinistic writers, let him satisfactorily explain, with what consistency he infers the absolute election of individuals from the declaration in Scripture, that "GOD will have mercy on whom he will have mercy," but denies the inference in support of the absolute reprobation of individuals, deduced from its counterpart, "whom he will, he hardeneth." Or waiving the appeal to such detached passages, deprived of which, however, Calvinism will dwindle into a name, let him survey the question abstractedly, and fairly meet and repel the argument of Calvin, one of those "fundamental principles on which his system rests," and one which I adopt the epithet of the moderate Calvinist in describing as "incontrovertible." "You are greatly deceived," said he to a friend, "if you think the everlasting council of GOD can be mutilated, as for some to have been chosen by him to salvation, no one to have been destined to destruction. For if he hath chosen some, it certainly follows, that all have not been chosen. And what is to be said of these, but that they are left in order to perish. *There must therefore be a mutual relation between the reprobate and the elect.*" And again to the same effect, in words which especially merit the attention of the moderate Calvinist: "Many persons indeed, as if they wished to acquit GOD of blame, acknowledge election in such a way, as to deny that any one is reprobated: but with extreme absurdity and childish weakness; seeing that election itself could not stand, unless it were opposed to reprobation. GOD is said to separate those whom he adopts for salvation: to affirm that others obtain by chance, or acquire by their own exertions, what election alone confers upon a few, were worse than a foolish assertion. WHOM THEREFORE GOD PASSES BY, HE REPROBATES: and that for no other cause, than that he chooses to exclude them from the inheritance, which he predestinates to his sons."

Let me not be understood as insinuating by these remarks, that the moderate Calvinist does really entertain opinions, which he disavows. Charity forbids the insinuation; neither is it my wish to accuse but to defend. But, for my own part, agreeing in this respect with the framer of the system, and regarding election and reprobation as inseparably connected, I am induced to state that connexion as a reason, why the milder, as well as the more rigid, system is beheld by us with aversion; and why by the same arguments, which condemn the rigors of the Calvinistic system, we feel ourselves constrained to renounce, and justified in renouncing, the Calvinistic doctrines altogether.

Bishop Mant.

THE LITURGY A BOND OF UNION.

"There is, I think, a great advantage in having a form of prayer for the whole Church, as it constitutes a *bond of union* which cannot be broken, and tends to the preservation of the faith in its purity. Not only the members of one society or congregation unite in their prayers and praises to one common Father, but the same petitions and thanksgivings are ascending to the throne of grace from the church universal. And if CHRIST has promised to hear the requests of two or three when gathered together in his name, how much more will he grant their petitions, when presented in the same way by the thousands and millions who kneel before his altar?" *Walk about Zion.*

COMMUNICATIONS.

The Interrogatories in the Ordering of Deacons considered in an address, delivered at the fourteenth Annual Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States, held in St. John's Chapel, New York, on Friday, June 30, 1837.

This address is valuable not for the exhibition of rhetorical flourishes, nor for the parade of metaphysical subtleties, nor for a vapid affectation of a canting sanctimony, but for its sound sense, for its straightforward honest appeal to the understanding and to the heart. Its uncompromising adherence to order in discipline and integrity in doctrine, evinces that conscientious regard to the inward motives and secret springs of human conduct, that no escape is left from its searching interrogatories; and to any but the sincere and devoted candidate, its fearless assertion of awakening and solemn truths must have a withering effect upon the mind. It is not the object of this article, however, to scan the present document for the mere purpose of criticism. Nor can the writer lay exorbitant claims upon the columns of a newspaper for many allowances which justice would seem to demand for the proper showing up of many important truths which are here set forth. To one point the present remarks must therefore be confined, and that is the *motives* that should actuate the candidate for orders.

"The service of GOD and the edifying of the Church," says the Bishop "are the great motives which should lead a man to desire the ministry, and the great ends which he should ever have in view in the discharge of its duties. The mere love of theology as a science—a mere regard to the respectability of the clerical profession—a mere fondness for the comparatively easy and quiet tenor of life with which it may be supposed to be attended—a love for the popularity to which it may minister access—or the influence which may be thus gained, or any motive or consideration whatever which, terminating in self or in temporal and worldly views, indicates but the preferences of the natural man, should be discarded by him who would minister in holy things as a reason for aspiring to the high, sacred, and awfully responsible functions of the clerical office. He should be satisfied with no motives but those which make him forget self in all its bearings, and fix his mind and direct his heart to the glory of GOD and the edifying of his people as the one great end and aim of his prayers, his thoughts, his studies, his labors and his life; and he should shrink from polluting such holy considerations with aught that may minister to personal vanity or to selfish views."

The reader of this extract will quickly perceive that the view of clerical responsibility which the bishop here takes is drawn from a higher source than the schools of modern theology, and that the motives which respectively degrade or exalt the sacred office are the same which are commended to our regard by the Apostle Paul, and so illustriously exemplified in the whole life and conversation of that distinguished servant of JESUS CHRIST. "The love of theology as a science" may justly be esteemed as a love worthy of our nature—for the science of theology is the noblest of sciences: to know the mysteries of wisdom which are comprehended in the single doctrine of JESUS crucified was esteemed sufficient glory for the chief of the apostles. However the prejudice of the Jew, or the pride of the Gentile might look with contempt upon the Gospel of CHRIST, he is not ashamed to avow his conviction, that it is the power of GOD and the wisdom of GOD to them that believe. To love theology as a science then, must to every Christian and surely every Christian minister, be a feeling familiar to his heart—a feeling which he would be ashamed to disavow—a feeling which on every suitable occasion he would show held a high and holy dominion over the love for any other science that could be named. The bishop means not discredit to a love like this. He would exalt it high in our estimation—he would hold it forth prominently among all the feelings that should sway the hearts of his clergy. But he qualifies it by a word, which, while it indicates an absence of other motives essential to the candidate for orders, gives us an idea of it as rather a speculative principle of action, and not a practical motive; regarding the study of theology as a component part of a good education, and taking thus its rank with classical literature, tending to make a finished scholar and an accomplished gentleman, rather than occupying the whole heart and mind of the student, engaging his time and talents, and making all his other attainments subsidiary to this essential science of the holy office to which he aspires, and to be reduced to practice in all the course of his proposed conflict with the elements of opposition which he expects to meet in a world which lieth in wickedness.

The luxurious ease of a study well furnished with the productions of the wise and good of every age, may be an object of desire so excessive and predominant, as to lead the young and unpractised mind to a belief that abstraction from the world, for purposes of reading and meditation, is the true element in which he is to move. Dangerous are visions such as these to be entertained by the novitiate—certain disappointment must be his allotment if he can view the ministry as a learned sinecure, as offering him the downy couch of repose, and the secure retreat from intrusions and interruptions. Sure will be his failure to perform his bounden duty to the Church, who incarcerates himself in his study, and to the thousand and one calls that require his attention turns a deaf ear and directs the servant to say he is engaged!!

"Shut, shut the door, good John, fatigued, I said,
Tie up the knocker, say I'm sick, I'm dead."

The respectability of the holy office is a consideration, the mere regard to which the bishop points out as another unworthy motive: no man, says St. Paul, taketh this honor upon himself, but he that is called of GOD as was Aaron.

Honor it is above all others to serve GOD in this holy office, an office which the angels who kept their first estate might feel honored by fulfilling. But the bishop detracts not from its sacred eminence, for he says *a mere regard* for the respectability of the clerical profession; and here he must not be supposed to bear too hard upon the actual exhibition of motives—he must not be supposed with undue severity to guard against a motive so inconsistent with true piety, so base as needs only to be named to be abhorred. He must not, in a word, be supposed as here anticipating an improbable or impossible case, for he who writes can testify to more than one instance of this kind, where with more presumption than caution, and more assurance than religion, the boast was made of intentions to adopt the sacred profession, simply, because of its respectability; and after obtaining the empty name and designation of a clergyman to engage in some literary pursuits, and never more to dream of entering upon the duties of the sacred station; and though in this case the premature development of these views saved the Church from such an infliction, and saved it also from such a mockery of profession, yet it illustrates the truth that what once has occurred may occur again, and that a denouement may not take place till the fault of judgment has been a crime of the heart, and too late the deluded young man perceives that he has mistaken his profession, and with the recreant apostle, discovers his error when it is too late, impossible to repair its injury. The bishop takes notice of another motive unworthy of the candidate for holy orders, and this is a love for the popularity to which it may minister access, or the influence which may be thus gained. Now here he should not be mistaken as depreciating the grace of composition or of delivery, the studied regard for a fluent oratory and powerful illustration of Christian doctrine. But the ad captandum effort, the praise seeking flattery hunting arts and policy—these are the unworthy motives against which he raises his salutary voice of warning, and to this voice the aspirant to the holy office cannot turn a too ready ear of attention, and cannot guard against a fault so fatal with too much vigilance and care.

The praise of man, fickle and often false, what is it—from the wise and good, it is an encouragement and present reward of virtuous action. But as it is full often administered, what is it but the deceiving voice of heartless pretenders to a friendship or a partiality, which perhaps, our next acts or words, if not in exact accordance with their taste or prejudices, shall convert into biting sarcasm or unsparing calumny. May the Church be never cursed with a generation of worshippers who can ever offer incense at the shrine of this Baalzebub.*

May the simple, pious zeal which has a single eye to the "*glory of* GOD *and the edifying of the Church*," be the spirit which is found pervading the ministry whose boast it is to be of apostolical descent. But such a spirit can never prevail while one says, "I am of Paul," and another, "I of Apollos." Such a spirit can never prevail if private judgment is allowed to set up its decisions against the constitution, canons, and rubrics; and when a fickle and time-serving taste for the supposed perfection of public performances in the pulpit, carries away the better judgment, and turns the Church of GOD into a theatre for the display of vanity; and the highest praise that can be given, is, in the language of the world, that it is a fashionable church. With great reason, then, does the bishop guard the candidate against a popularity-hunting spirit, which infallibly will bring upon its unhappy possessor, sooner or later, disappointment and vexation. There is no aliment for such a spirit in the sober dignified worship of the Church—nay more, there is entire contrariety to such a spirit, and when the calm surface of the devotions which she offers, is disturbed by the riot of enthusiasm, or the pragmatic genius of disorder, confusion and every evil work must of course arise, and time, which heals many a wound, does not always succeed to allay these waters of strife. It is easy to break a law and feel a rampant independence; but to repair the breach of time-honored appointments, to close again the flood-gates of misrule, and restain the impetuous torrent, *hic labor, hoc opus.*

This article has already extended beyond the limit proposed by the writer when he sat down to the task of inviting the attention of all candidates for orders in our Church, to this well-timed counsel of wisdom administered by our indefatigable bishop. This address should be read by all who wish to adorn the sacred office with the beauty of holiness. Let the laity read it, and see what they have a right to expect of those who minister at the altars of the Church. Let the clergy read it, and they will find here some useful heads of self-examination. Yes, the most faithful will *least* shun its searching interrogatories, and its true expositions; and he who convicts himself in any measure of the dangerous views here marked as base coin, may by speedy return to a better mind, cease to give currency to fatal errors, errors fatal to his own integrity, and to the peace and welfare of the Church. One extract more shall conclude this notice which was intended long since to be taken of a document which, while records are preserved may be safely appealed to, showing that here there is one of the chief shepherds of the Christian fold, who both well knows the true spirit of his religion and of his Church, and who, in his straightforward course, is able faithfully to set himself as an example to the flock. The following words deserve to be printed in letters of conspicuous size and placed before the eyes of all who minister in holy things, or who propose to minister.

"Let the candidate, humbly depending on the grace of GOD, promise in all sincerity of heart to do, gladly and willingly, whatsoever appertains to the holy office to which he is to be admitted. Be it his firm determination to spend and be spent in his Master's service. Once admitted into the ranks of his ministers he is no more his own. His own ease, temporal interest or comfort must not sway him. Speak, LORD, for thy servant heareth, must be his heart's language of constant readiness to go wherever, and do whatever that Master in the order of his providenc and by the authority of his Church may direct." CLERICUS.

For the Churchman.

MEDICÆ SACRÆ.—NO. VII.

THE PLAGUE.

The word *plague*, as used in the sacred writings, has a very extensive application.—Thus we read of the "plague of leprosy," the "plagues of Egypt." "Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods." Zacch. xiii. 12. The terms *plaga, loimos, pestis* are also used by Greek and Latin writers to signify, besides a specific disease, a very bad, or troublesome man. Tertullus did not say that Paul was merely a *pestilent* fellow; but he calls him the very pestilence itself. In the same way, also, Martial, in one of his epigrams, says,

"Non vitiosus homo es, O Zoilus, sed vitium."

But our object at present is to inquire, whether the *true plague*, as at present known in the East, is alluded to or described in the Old Testament; for that it was known to the early Greeks, we have sufficient proof in Thucydides' history of the celebrated plague of Athens. We may, however, in the first place, remark that the plague is a pestilential disease of a highly malignant, putrid, and contagious character;—that it is attended with extreme prostration, buboes, carbuncles, petechiæ; and in more than one half the cases terminates in death. That Egypt was its birthplace, and that it has been endemic in that country, from the earliest ages, there can be little question; although Herodotus represents Egypt in his day as remarkably healthy:—"After the Africans," says he, (Euterpe, B. xi. 77,) "there is no people in health and constitution to be compared with the Egyptians." But, on the other hand, there are numerous passages in the Old Testament, in which distinct allusion is made to the plague of Egypt. Thus, in Amos iv. 10, we read, "I have sent among you the pestilence after the manner of Egypt;" *deber mizraim*, "the plague of Egypt, the plague proceeding from Egypt," and if we turn to the third verse of the fifth chapter of Exodus, we there find the same word *deber* translated *pestilence*, and doubtless referring to the same disease. Thucydides, speaking of the plague of Athens, says, "It broke out first, it is said, in that part of Ethiopia which borders upon Egypt; it afterwards spread into Egypt, Libya and great part of the king's dominions, and from thence it fell on a sudden on the city of the Athenians." B. ii. c. ii. Lucretius and other ancient writers could be quoted to show that it was a prevalent opinion, at a very early period, that all plagues and infectious distempers originated either in Egypt or some part of Africa; but it is unnecessary. It is sufficient that the same causes will, under similar circumstances, always produce the same effects; and as the stagnant, putrid waters and marsh *malaria*, caused by the annual overflowing of the Nile, are now the immediate occasion of the plague, so must they have been, in every age of the world, equally the cause of the same disease. In the twenty-eighth chapter of Deuteronomy we read, "The LORD will smite thee with the botch of Egypt," *shechin mizraim*, the carbuncle of Egypt; and in the ninth chapter of Exodus, we find a variety of disease characterized by the terms *shechin perech*, "burning carbuncle," translated "boils breaking forth with blains," &c. We next come to the chief object of our inquiry, viz. in what parts of the sacred writings do we find accounts of the ravages of this fatal malady? The first allusion to the disease is in the fifth chapter of Exodus. Passing over various passages in which the disease is alluded to, either in the way of threatening or of actual occurrence, we come to the account in the twenty-fourth chapter of 2d Samuel, where we read, "Lo, the LORD sent a pestilence upon Israel from the morning even to the time appointed, and there died of the people, from Dan even to Beersheba, seventy thousand men." The account which Josephus gives of this same pestilence is worth quoting, as it tends to dispel some of the mist which has been thrown over it by several learned commentators. "When the prophet had heard this," he remarks, "he declared it to GOD; who therefore sent a pestilence and a mortality upon the Hebrews; nor did they die after one and the same manner, nor so that it was easy to know what the distemper was. Now, the miserable disease was one indeed, but it carried them off by ten thousand causes, which those that were afflicted could not understand; for one died upon the neck of another, and the terrible malady seized them before they were aware, and brought them to their end suddenly; some giving up the ghost immediately with very great pains and bitter grief, and some were worn away by their distempers, and had nothing remaining to be buried, but as soon as ever they fell, were entirely macerated; some were choked and greatly lamented their case, as being also stricken with a sudden darkness; some there were who, as they were burying a relation, fell down dead, without finishing the rites of the funeral. Now there perished of this disease, which began with the morning and lasted till the hour of dinner, seventy thousand," &c. The particular phenomena of the disease, as described by Josephus, cannot fail to remind the classical reader of the parallel account of the plague of Athens, as given by Thucydides; many of the symptoms described by each being precisely similar. For example, Josephus says, "Some were stricken with a sudden darkness." Thucydides, "Some there were who lost their eyes."—The former, "Some were worn away by their distempers, and had nothing left to be buried." The latter, "In some the distemper fell into the belly, causing violent ulcerations in the bowels, accompanied with an incessant flux, by which many, reduced to an excessive weakness, were carried off," &c. Mr. Jackson, who witnessed the plague at Morocco, and wrote one of the best works on the disease extant, remarks, as follows,—"The symptoms of this plague varied in different patients; the variety of age and constitution gave it a like variety of appearance and character. In some it manifested itself by a sudden and violent shivering; in others by a sudden delirium, succeeded by great and unquenchable thirst. Cold water was eagerly resorted to by the unwary and imprudent, and proved fatal to those who indulged in its momentary relief. Some had one, two, or more buboes, which formed and became often as large as a walnut in the course of a day;—others had a similar number of carbuncles; others had both buboes and carbuncles, which generally appeared in the groin, under the arm, or near the breast. Those who were affected with a shivering having no bubo, carbuncle, spots, or any other disfiguration, were invariably carried off in less than twenty-four hours; and the body of the deceased became quickly putrified, so that it was indispensably necessary to bury it in a few hours after dissolution."—Where the plague assumes the most malignant form, it usually proves fatal in a few hours, as in the plague of 1630 in London, and in that of Moscow in 1771, when twelve hundred died in that city in twenty-four hours. If we therefore understand the time during which the pestilence raged among the Jews to have been three days, as we should naturally infer from the language employed, the mortality would not have been greater in proportion to the population affected (as it raged from Dan to Beersheba, in other words, throughout the whole extent of Palestine) than has perhaps occurred since in the same space of time, in different parts of the world. In the year 1720, on the coast of Provence, there were carried off more than two hundred thousand inhabitants by the plague in the course of a few weeks, the city of Marseilles losing more than one half its population. As in the plague of Athens and of London, "the mortality," continues Dr. Jackson, (in the Barbary states,) "was so great that the living not having time to bury the dead, the bodies were deposited or thrown together into large holes, which when nearly full were covered over with earth. Young, healthy, and robust persons, with strong stamina, were for the most part attacked first, then women and children, and lastly, thin, sickly, emaciated, and old people."

But let us proceed to consider some other passages in which this disease was employed as the agent of GOD's vindictive justice.

In the nineteenth chapter of the second book of Kings, we read as follows:—"And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning they were all dead corpses." In the seventh verse of the same chapter in which the catastrophe which befel the Assyrian army is recorded, we read—"Behold, I will send a *blast* upon him, and he shall hear a rumor," &c. This prophecy, the literal fulfilment of which is speedily recorded, has, like the passage above quoted, given rise to a variety of interpretations. Josephus uses the following language in describing this event—"Now when Sennacherib was returning from his Egyptian war to Jerusalem, he found his army, under Rabshakah, his general, in danger by a plague; for GOD had sent a pestilential distemper upon his army; and on the very first night of the siege, a hundred fourscore and five thousand, with their captains and generals, were destroyed." The account which immediately follows in relation to Hezekiah's sickness, may, perhaps, corroborate this hypothesis in the minds of some; for we are informed that "in *those days* he was sick unto death," and that he had a *boil* or carbuncle, a symptom characteristic of the *plague*, which was treated by laying on a "lump of figs," for the purpose of causing suppuration. But, had the cause which swept off so many of the Assyrian army, affected also the Israelites, it would doubtless have been recorded. But, as there was no intercourse between the Assyrians and the Jews, who remained enclosed in their fenced cities, there is no reason why it should have extended to the latter, on the supposition that it observed the same laws of contagion to which it appears to have always been subject. The easiest way to solve the difficulty, is doubtless, to ascribe the mortality to the miraculous hand of GOD, without the intervention of any secondary natural causes; but, as we cannot suppose such special interposition of almighty power where natural means might be employed, we are led to inquire what was the infliction which swept so many human beings from existence in the short space of a single night. Dr. Clarke says, in his commentary on the passage,—"I believe this *angel or messenger of the* LORD was simply a suffocating or pestilential wind, by which the Assyrian army was destroyed as in a moment, without noise, confusion, or any warning. Thus was the promise fulfilled, I will send a blast upon him," &c. A passage will hereafter be quoted, where this hypothesis will appear at least highly plausible; but we conceive that had the Assyrians been destroyed by a sirocco from the desert, the very reverse of the circumstances above mentioned would have occurred; there would have been at least a few hours' warning, and when it came great noise and confusion would inevitably have followed. Such in fact is the account given by eastern travellers of this phenomenon, when it overtakes a caravan in the desert. The camels are ranged in certain order, to protect the traveller from the burning wind and suffocating dust, and all is commotion, terror, and dismay, until the dreaded simoom has passed by; far different from what was the actual fact in relation to the Assyrian army; who we are told, (Hibernice?) on "rising early in the morning, found themselves all dead corpses."

That we have accounts in the Scriptures of the ravages caused by pestilential winds, we have abundance of proof, for the Psalmist says, "GOD maketh the *winds* his angels," i. e., messengers, for the performance of his will. In the twentieth chapter of the 1st Book of Kings, it is written, "But the rest fled to Aphek into the city; and there a *wall* fell upon twenty and seven thousand of the men that were left," &c. Dr. Kennicott, in commenting upon this passage remarks, that the word *chomak*, translated "wall," when written without the *vau*, becomes *chamak*, which signifies "*heat*," sometimes the *sun*, also *wind*, from its suffocating, parching quality. It is more probable that so many men were destroyed either by disease such as the plague caused by confinement, or by a pestilential wind, than by the falling of a wall. We read in Job xxvii. 21, The *east wind* carrieth him away, where the word *Kadin* in the Septuagent is rendered *Kauson*, "burning," and in the Vulgate *ventus urens*, a burning wind. Hosea (xiii. 15) mentions the desolation brought by an east wind, "the wind of the LORD." The passage in Amos iv. 9, I have smitten you with *blasting*, in the Vulgate is *vento vehemente*, with a *vehement wind*. But to return.

We believe, then, that the immediate cause of the mortality in question, was the pestilence or plague, which we have seen was also sent upon the Israelites after David's numbering the people. Josephus would not have adopted this interpretation, had there not been some tradition, or cotemporary writings, on which he could have relied; and that such existed there can scarcely remain a doubt. It is, moreover, to be considered, that secondary causes, and inanimate existences are often represented in Scripture as the *angels* or *messengers* of GOD. Thus David, speaking of the plagues of Egypt in Psalm lxxviii., says, "He cast upon them the fierceness of his anger, wrath, and indignation and trouble, by sending *evil angels* among them." We need not quote passages to illustrate this point; it will suffice to refer to the account of the pestilence in Samuel, already commented upon, where the plague, which David chose in preference to war or famine, is represented under the character of an *angel*, "and

* Heb. God of flies.—so called because he defended his votaries from flies, a troublesome and destructive insect in hot countries.

when the *angel* stretched out his hand upon Jerusalem to destroy it," &c. The attempt of Professor Upham, the able translator of Jahn's Archæology, to limit such an interpretation to the poetical parts of Scripture, is a manifest failure; for besides the passages already quoted, many others could be given, from the historical parts of the Old Testament, where winds, fires, plagues, and diseases, are spoken of as *messengers, ministers,* or *angels.* To the objection which has been brought against the literal meaning of the passage in Samuel above mentioned, viz. that Onan *saw the angel* by his threshing-floor, we may remark, that instead of *ha-malak* the *angel, Houbigant* and others read, *hamalek* the *king*, i. e., *Onan saw David;* for, in the parallel place in the twenty-fourth chapter of Samuel, there is no mention made of his seeing the angel. But then it is said again, that "David saw the angel." It is highly probable, however, that nothing more is meant by this, than that he saw the minister of God's justice in the shape of a pestilence, and in the figurative language of the East, this is represented as seeing the angel of God. Thus *Asemoni*, in his Bibl. Orient. p. 215, says that this mode of speaking found its way also among the Syrians, who were in the habit of calling diseases, *angels*, i. e. messengers, that were sent to inflict punishment upon men; and were accustomed to denominate a sick man, one tempted or tried of God, or of his angel. Thus Paul speaks of a thorn in the flesh, the messenger of Satan, "*angelos Satan*," and the Septuagint renders the word translated, *pestilence*, in Psalm xci. 6, by *daimonion mesembrionon*, i. e. the *demon of noon-day*. The Arabians, it is said, call the plague "the arrow that flieth by day," and *Busbequius*, the traveller, offers the following in illustration. "I desired to remove to a less contagious air. I received from Solyman, the emperor, this message: that he wondered what I meant in desiring to remove my habitation. Is not the pestilence God's arrow, which will always hit his mark? If God would visit me here with it, how could I avoid it? Is not the plague, (said he,) in my own palace, yet I do not think of removing?" Smith, also gives the following, as modes of expression common among the Turks. "What! is not the plague the dart of Almighty God, and can we escape the blow he levels at us? Is not his hand steady, to hit the person he aims at? Can we run out of his sight and beyond his power?"

We take it then to be satisfactorily shown. that those passages in the Old Testament, in which *an angel* is represented to have destroyed the people, we are generally to understand the *plague* "*deber;*" as in the sixteenth chapter of Numbers, where we are told the plague destroyed 14,700 of the Israelites, for murmuring against Moses and Aaron. Many other passages could be given from the Old Testament, in which it is believed, this disease is alluded to; but our object is attained, if we shall have made it appear probable, that the plague of modern times is described in Bible history.

C. A. L.

For the Churchman.

"RIGHT ABOUT."

Mr. Editor,—Nearly two years ago a sermon was preached before the New York Convention, by the Rev. E. M. Johnson, on the "Decline of Religion." In the "Biblical Repertory and Princeton Review," the author is charged with "ignorance;" it is said, "a lock and key is placed on his understanding," he is indirectly charged with being an abettor of "intemperance;" his sermon is said to be "utterly unworthy of notice." In this sermon, Mr. Johnson ventured to condemn the principle of special associations to carry into effect objects for which the Church was established, and he condemned the temperance society measures, which were then in "full blast," in the following passage. "A few years since it was discovered in New England, that the cause of temperance could be much better advanced by the establishment of special associations, than through the instrumentality of the Church of Christ." He also condemned "revivals" as then existing. This reviewer says—"We should be sorry to see these sentiments adopted, or this practice imitated by *Presbyterians.*" The last number of the "Literary and Theological Review," a work entirely under the control of *Presbyterians*, the "straitest of the sect," contains the following "sentiments." Dr. Hewitt himself the great *discoverer* of the plan to promote temperance by means of special associations, who travelled the length and breadth of our country, forming them, and with great confidence predicting their success, and condemning every one who happened to hesitate in his belief of their all sufficiency, says,—"The observations and experience of three years at the head of a voluntary society first led me to suspect the soundness of the voluntary principle. The course of events of the subsequent seven years, together with careful and thorough investigation, have confirmed all my former apprehensions and brought me to the full belief, that in secular as well as sacred concerns, it is fraught with mischief. It assumes the independence of man, and invests him with self-sovereignty. Traced to its source, it originates in Pelegianism in religion, and the worst forms of Jacobinism, in politics. It promises union, but it is the mother of discord. It pretends to love and good will, but it is the offspring of pride. It generates ambition and ends in despotism. Whenever it has had, among ourselves, full scope and time sufficient to develope itself fully, we can trace its steps by the wreck of laws, and usages, and principles, which have proceeded from the wisdom of ages, and the authority of God."

It seems a Dr. Pond has written in defence of these special associations, and Dr. Hewitt in answer to him, says, further,—"The great principle for which we contend, and in so far as the subject relates to the Church of Christ, and which Dr. Pond has in various ways impugned, is, that ecclesiastical works ought to be performed in an ecclesiastical way. Until Dr. Pond, or some other person shall bring forward evidence to the contrary, we shall continue to regard voluntary societies for the attainment of those ends, for which the Church was instituted, as incapable of vindication and inconsistent with the purity of Christ's kingdom in the world." We congratulate Dr. Hewitt on his change of opinions.

From another article in the same review, by Mr. Murray, a Presbyterian minister of New Jersey, on the "Defects of the Religious Character of the Age," *an article of great merit*,—we make the following extract,—"Nothing is now considered as well done, unless by associated effort. If a drunkard is to be reformed it must be effected through the American Temperance Society. If a child is to be piously educated, it must be through the American Sunday School Union. If virtue and purity are to be promoted, it must be through the American Moral Reform Society. Thus we have some great American machinery constructed for the doing of every duty, and if we only pay our assessments to keep the wheels in motion, we thereby purchase a dispensation to fold our hands in sleep. This is no caricature. It is a sober statement of things *transpiring daily around us.*"

On the subject of *revivals*, in other articles in this same number, we find the following language.

"During ten years, hundreds, and perhaps thousands, were annually reported to be converted on all hands; but it is now admitted that real converts were few. It is declared *that the great body of them are a disgrace to religion;* as in consequence of these defections, practical evils, great, terrible, and innumerable, are in various quarters rushing on the Church." Again, "the *revivals* of our day are so few and short-lived, and they have been attended with so much *confusion* and *imperfection;*" again, "the fanaticism and folly of the present day find their fuel and favorers almost exclusively among these professors of religion, who received no religious instruction in youth, and who have been elected into our churches during these *great excitements which have done so much to corrupt and disgrace our beloved Zion.*" It would not seem that Mr. J. was far out of the way, in his estimation of the value of these revivals.

Now, Mr. Editor, it may excite the sorrow of these Princeton reviewers to see these sentiments adopted. It is certain, as these extracts show, that since the time of the publication of the sermon, which they so greatly condemned, a great and favorable change has taken place in the sentiments of many distinguished men in that denomination, on these and kindred subjects. The "hope" is confidently entertained that, in further searching for the causes of the distractions and divisions, which the writers of the articles in the Review, from which we have made extracts, so feelingly deplore, the ministers of that denomination will extend their inquiries to this one point more; whether the present organization of their so called churches be not in itself defective, partaking more of the character of "voluntary associations," than conformity to the Church, as established by the Saviour and planted by his apostles wherever they preached his Gospel?

JUSTICE.

UNIVERSAL REDEMPTION.

The Apostles at first, and the Church ever since after them (except some heterodox people of late) have professed readily to confer holy baptism, and therein to dispense remission of sins, together with other evangelical graces and privileges, to every man professing his faith in Christ, and resolution to observe Christ's law, upon this supposition, that Christ is the *Saviour* of all such persons, and by his salutary passion hath purchased that remission for them; although the dispensers of these graces could not discern what decrees God in his secret providence had passed upon them, or what the event should be as to their final state: yea, although, according to the judgment of prudence they could not but conceive, that all such should not be saved, but that many of them should be of those, who (as the Apostle to the Hebrews speaketh) would *draw back unto perdition*, who (as St. Peter implies some might and would do) would forget the purgation which they had received of their sins. That in thus doing, the Church proceeds upon a persuasion that Christ is truly the Saviour of all its visible members, duly admitted and incorporated thereinto, the thing itself plainly signifies; the tenor of its practice makes palpable; the forms of speech used in its holy administrations (of prayers, of sacraments, of exhortations) do suppose or express. For how can each member singly be asserted in holy baptism to be washed from his sins, and sanctified to God, and made regenerate or adopted into the number of God's children, and made partaker of Christ's death? How can thanksgiving in the common name, in most general terms, be offered up for Christ's saving performances; or the holy bread and cup be imparted to each communicant as symbols and pledges of Christ's charity and mercy towards him? How can every Christian be instigated to obedience in gratitude to Christ; and those who transgress Christ's laws, upbraided for their ingratitude towards him; their rejecting or renouncing, despising or abusing him and his salvation? How can such things be said and done with any truth or consistency; yea, without forgery and mockery, if every baptized Christian hath not an interest in our Lord's performances; if Christ be the Saviour only of an uncertain and unknown part in the Church? This consideration of the Church's practice hath made even the most vehement asserters of St. Austin's doctrine, (strained to the highest pitch,) in the more ancient and modest times, fully to acknowledge this position; that Christ is the Redeemer of every member of the visible Church, as appears by this remarkable decree of the Council of Valentia in France, (consisting of the bishops of three provinces, favorers of Godscalcus's opinions.) *We also do believe it most firmly to be held, that all the multitude of the faithful, being regenerated by water and the Holy Spirit, and hereby truly incorporated into the Church, and according to the apostolical doctrine, baptized into the death of* Christ *is by his blood washed from their sins.* Because there could be no true regeneration, unless there were made also a true redemption, since in the sacraments of the Church there is nothing empty, (or vain,) nothing ludificatory; but all thoroughly true, and supported by its own very truth and sincerity. Yet that out of the very company of believers and the redeemed some are eternally saved, because by God's grace they faithfully abide in their redemption, bearing the Lord's speech in, their hearts, *He that perseveres to the end shall be saved;* and that others because they would not abide in the salvation of the faith, which they at first received, and did rather choose to frustrate the grace of redemption by evil doctrine or life, than to keep it, do nowise arrive to the plenitude of salvation, and to the perception of eternal beatitude. It is then a catholic and true doctrine, that at least Christ is a Saviour of all appearing Christians; and supposing the truth thereof, I say that by consequence he is also the Saviour of all men. For it appeareth thence, that the design of our Saviour's performance did not flow from, or was not grounded upon any special love, or any absolute decree concerning those persons who in event shall be saved; since according to that supposition it extendeth to many others; wherefore it proceeded from God's natural goodness, and common kind affection toward mankind; from the compassion of a gracious Creator toward his miserable creature, whence all men are concerned and interested therein.—*Dr. Barrow.*

He who looks upon Christ through his graces, is like one that sees the sun in water, which wavers and moves like the water: look upon Christ, only as shining in the firmament of the Father's grace and love, and there you will see him in his own genuine glory and unspeakable fulness.—*Wilcox.*

IMAGINARY EVILS.

If we except the blessings of strength, health, and the testimony of a good conscience, all the other conveniences and pleasures of life depend on opinion. Except pain of body and remorse of conscience, all our evils are imaginary.

THE CHURCHMAN.

SATURDAY, MAY 12, 1838.

Removal.—The Office of the Churchman and the Protestant Episcopal Press is now open at 142 Fulton-street. All *business* communications should be addressed to Henry Cotheal, Agent and Treasurer, or Sherman & Trevett, 142 *Fulton-street.*

Persons changing their residences are requested to leave early directions at the office, 142 Fulton-street, so that no omission or delay may occur in the delivery of their papers.

Exchange papers and persons communicating with the Churchman will please take notice that our office is now 142 Fulton-street, where all documents for the editorial or business department must in future be left.

"Did not he that made me in the womb make him? and did not one fashion us in the womb?"—Job xxxi. 15.

Salvability of the Heathen.—That mankind have been blessed with a revelation of the counsels of God, is a fact confirmed by greater weight and variety of testimony than any other which history records. The whole of this revelation is confessedly contained in the Scriptures of the Old and New Testament.—These Scriptures are possessed by Christians, and Christians therefore possess the fullest information that human reason, in its present state, can obtain respecting the conditions of their acceptance with God, and are abundantly furnished with the means of enjoying a comfortable assurance of their everlasting salvation.

We find, however, that even at the present day Christians are comparatively a small part of the population of the earth. If we add to this the fact, that four thousand years had elapsed before the appearance of Jesus Christ on earth, and that for centuries after this event the proportion of his followers to the entire mass of mankind was even smaller than it is at present, and then attempt to revolve in our minds the whole amount of human beings that have peopled our globe, we cannot escape the conclusion, that the number of those who have been members of the Church of Christ have formed but a fraction of mankind.

But Pagans and Mahometans, as well as Christians, are human beings. All the evidence, both from nature and revelation, that goes to prove the immortality of the human soul, applies to them as well as to us. The supposition of their future annihilation is a mere supposition, or rather it is in effect a denial of *their* immortality, and by consequence of the general proposition which affirms the immortality of the soul.—We cannot therefore resist the conviction that the unnumbered and innumerable millions of Pagans and Mahometans who have appeared, now appear, and will have appeared on the face of this earth, from its creation to the consummation of the Christian dispensation, are destined to live for ever; and that their destiny will be one of everlasting happiness or everlasting misery.

We know then, for it has been plainly revealed, the theory of the Christian's salvation. But what light does revelation throw on the subject of the salvation of the Heathen? This is a question of profound and fearful interest. If it were a question of mere curiosity it would become us to be silent, mindful of the rebuke which our Lord administered, when, in reply to the question, "Are there many that be saved?"—he answered, "Strive to enter in at the strait gate; for many, I say unto you, shall strive to enter in and shall *not be able.*" But in the present state of the Christian Church the question is not one of mere curiosity. A positive view, whether right or wrong, as to the future condition of the Heathen has taken possession of the public mind. The mildest form of this view is, that the Christian revelation makes no provision for the salvation of the heathen world; and the harshest form of it is, that all to whom the offer of the Gospel (as the phrase is commonly understood) is not made, are left to sink into perdition. Nor is this view merely a barren speculation. Like all other opinions, it has its influence on practice. According as the opinion is esteemed true or false, its practical results will be regarded as good or bad. In our judgment, the view is every way false; and we therefore describe its effects by saying that it nurses in the public mind a gloom and despondency not authorized by the Scriptures, stimulates the Church to a morbid activity, and is calculated to beget ill-judged efforts in the propagation of the Gospel. Nor is this the worst. The same view is made matter of reproach against our holy religion, and as such is perpetually thrown in our teeth by unbelievers; while the believer, instead of returning an answer which would awe his opponent into silence, or convert his infidel opposition into Christian admiration and gratitude, feels compelled to acquiesce in the justness of the view, and attempts the difficult if not impossible task of reconciling it with the impartiality of Him whom nature proclaims to be the universal Father, and revelation declares to be a God who is "no respecter of persons."

In this state of the public mind we feel justified in approaching the question, What light does revelation afford in reference to the salvation of the Heathen?

The answer to any particular question will depend in a great measure on the general views of the respondent. This is emphatically the case in the present instance. Men of different denominations will be influenced in their views of the future prospects of the heathen world by the forms of Christianity which they have respectively embraced. Our form of Christianity is that of the Church of England, which ought also, whether it is or not, to be the faith of the Protestant Episcopal Church in the United States of America. We are not prepared to adduce specific authority for every view which we may advance, nor do we wish to hold any others living or dead, collectively or individually, responsible for one syllable that we may write. If we are wrong, on ourselves alone be the blame. We would only say that we do not affect originality. We confide in the strength of the Church of England divines (not even to the exclusion of South and Sherlock—although they have been shamefully classed with Hoadly and Middleton! a classification, which, though pardonable in an amiable Hutchinson, is inexcusable in an American bishop) as, next to the primitive fathers, in whose goodly fellowship they lived and whose sense they spake, they are the soundest and safest expositors of holy Writ. Our answer then to the question respecting the future condition of the Heathen will be that neither of a Baptist, nor a Presbyterian, nor a Methodist, nor yet of an Episcopalian, in the narrow sense assigned to the term by those among us (would that they were fewer!) who see nothing but a form of prayer and episcopacy to distinguish us from the sects of yesterday, but of a Christian and a Catholic, in communion with the Protestant Episcopal Church.

With this exponent of our views we feel authorized to assume the following postulates as the basis of our reply to the question proposed.

1. The redemption of Christ is universal, comprehending in its benefits the whole human race.

2. Through this redemption God is reconciled to all mankind, and sustains to all the relation of a gracious and benignant Father.

3. The merits of Jesus Christ, active and passive, including all that he has done, and all that he has suffered, his righteousness and the efficacy of his sacrifice, are imputed to all mankind.

4. The benefits of Christ's prevailing intercession with the Father, are perpetually operative in behalf of all mankind.

5. As all mankind died in Adam, so all mankind were made alive, born again, or regenerated and justified in Jesus Christ.*

6. In consequence of this redemption the Holy Spirit is given to all mankind, to be in every human soul the principle of a new and holy life.

7. In virtue of the omnipresent essence and incessant energy of the Holy Spirit, a competency of grace is given to every man qualifying him to do whatever God requires.

8. In consequence of the mediation of Jesus Christ, all mankind are placed under the new covenant. The *law* of God under both covenants is the same, and is in its nature unchangeable, as well as holy. Under the first covenant God required *exact* and *unsinning* obedience to this law as the condition of acceptance. Under the new or second covenant introduced by Jesus Christ, he is graciously pleased to accept a willing and sincere though imperfect obedience to his law as the condition of salvation. Of Adam in his state of perfection God required strict *legal* obedience as the condition of his favor. Of all the posterity of Adam God requires *evangelical* obedience. The law, however, is the same; the mitigation lies in the covenant.

9. The effect of Christ's atonement has been, not to procure an actual pardon for as many as believe, but to instate all mankind in a capacity of receiving pardon on repentance.

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned." Magnify human reason as we may, it has never yet been proved that reason without experience has discovered any truth as matter of certain knowledge. We may safely challenge all the mystics of the age, whether snugly anchored in port with Robert Barclay, or veering towards the same harbor, under the auspices of Victor Cousin, Knox, or Coleridge, to bring one proof from fact to show that human reason has known or discovered, either by intuitive perception or argumentative process, a single moral truth without the aid of instruction or experience. True, indeed, "the invisible things of God, even his eternal power and Godhead, are clearly seen" by those who will give their minds to the contemplation, "being manifest from the things that are made:" but these proofs, derived from the works of creation, come in, in point of fact, to corroborate truths previously learned from experience or instruction. For some moral truth, such as the consequences attendant on virtuous and vicious affections, right and wrong conduct, reason is indebted to ordinary experience:—all moral truth beyond this must be "spiritually discerned," that is, discerned by a revelation from the Spirit of God. The natural man, therefore, that is, man in the exercise of his rational faculties and by dint of *ordinary* experience, could never have *known* (however he might conjecture and attempt to demonstrate from natural principles) "the things of the Spirit of God," had he not been favored with *extraordinary* experience, that is, experience of a revelation from the Spirit of God. That such a revelation of moral or spiritual truth to human reason has formed a large portion of human experience, is a *fact* more powerfully attested than any other that history records. And as it has never yet been proved from fact that reason has attained to the *knowledge* of any moral or spiritual truth otherwise than by experience either ordinary or extraordinary, we are therefore justified in assuming,

10. That all the truth which does exist or ever has existed in any nation of the earth respecting the being and providence of God, a future life, human accountability, and a state of reward and punishment beyond the grave, has been revealed to human reason by and through Jesus Christ; and is in effect a part of the Christian revelation.

Such we conceive to be the divine groundwork of man's salvation. These are the blessings which make the Christian revelation to be *the Gospel*, or message of glad tidings to mankind. And if a curse is the negation of a blessing, then the denial or obscuration of these blessings to mankind is the attempted infliction of a curse. Now in respect to all these blessings the Heathen and the Christian stand on a level.—Both considered as the children of Adam are spiritually dead, but both are made alive in Christ. Both derive from their first parents a corrupt and depraved nature, both are alienated from God and enemies to God; but for both in their state of alienation and enmity Christ died, and to both, in virtue of his death, is given grace to enable them to restrain their corruption. It is the glory of the Gospel that the Son of God assumed the nature not of a Christian but of man: to the Heathen therefore Jesus Christ is a friend and brother as well as to the Christian; for the Heathen as well as the Christian he shed his blood; for the Heathen as well as the Christian he pours forth his prevailing intercession; and to the Heathen as well as the Christian he sends his Holy Spirit.—Every Heathen, therefore, as well as every Christian, has a personal interest in the redemption of Jesus Christ. It is to this that, if saved, the Heathen as well as the Christian will owe his salvation: for in respect to merit, in the strict sense of the term, in regard to any thing either in their lost or renovated nature, which in and for itself is pleasing to God, both Heathen and Christian are equally destitute: the highest Christian being as ill off in this respect as the lowest Heathen. Before their probation God is pleased with both *absolutely;* not for their own sakes, but for Christ's sake. During their probation God is pleased with both *conditionally*, and in proportion to their compliance with the conditions prescribed; not, however, for the sake of their compliance, but for Christ's sake. We add, that both are indebted for whatever spiritual knowledge they possess to the revelation from God through Jesus Christ.

Now if the Heathen and Christian are alike in so many particulars, wherein do they differ? We answer that the lines of actual difference between the Heathen and Christian, diverge from the three last mentioned points of identity.

1. The Heathen has a small part of the knowledge of God, while the Christian has all that God has been pleased to communicate to mankind.

The Heathen is totally ignorant of the peculiar system of redemption carrying forward in the universe by the united agency of the Father, Son and Holy Ghost, while the Christian is blessed with a full revelation of all the counsels which God has made respecting it, and is admitted into an actual participation of its joys by membership in that church, which, though founded on earth, our Redeemer has himself dignified with the appellation of "the kingdom of heaven."

2. Repentance and obedience both imply a law. The Heathen is capable of repentance, but he cannot reform his affections or his conduct by the same law with the Christian. He is capable of evangelical obedience, but he cannot yield that obedience to the same law with the Christian. The Heathen possesses the law of God as known from traditional revelation, and recognised by natural conscience. The Christian possesses the law of God as "fulfilled," i. e. fully revealed by our Saviour after his incarnation.

Under the first of these heads of discrimination, two questions present themselves:

1. Can a person be admitted into the kingdom of heaven in the next world, who has not been received into that primary or normal part of the same kingdom which God has been pleased to institute in the present world? We pass over this question, with the single remark, that we know of nothing in the Scriptures to justify the belief, that the Heathen will be held more inexcusable for the want of a privilege which he cannot obtain, than the Christian will be for the refusal of a privilege which he can obtain. Both are deprived, the one by a misfortune for which *he* will *not* be held accountable (though we in a measure may,) the other by a blindness for which he will be held accountable, of the greatest actual blessing which God has proffered to mankind.

2. Is it universally required in Scripture that a person, the blessing of whose redemption has been jeoparded by actual sin, should possess a knowledge of his redemption, and a specific faith in the blood of Christ, in order to his ultimate salvation and admission to eternal joys in heaven? On this we remark:

1. The affirmative cannot be proved. In no part of Scripture is the blood of Christ connected with our faith, as its special object, but every where is it mentioned in terms which indicate the fact or the mode of the propitiation, reconciliation, or redemption made in our behalf.† (See Eph. i. 7: Col. i. 14: Heb. ix. 21, 22.) Rom. iii. 25, is the only text pretended, and that it gives no such sense can be abundantly proved.

2. The negative is rendered probable, 1, by the instances of all, both Jews and Gentiles, who lived before the time of our Saviour's incarnation, and while the truth of redemption was dimly shadowed out, but who yet are recorded to have received the approbation of God: 2, by the instances of the centurion and others whose faith our Saviour personally approved before the fact of redemption was consummated or revealed: 3, from the instance of Cornelius and the attestation afforded in connexion with his story by St. Peter, that "in every nation he that feareth God, and worketh righteousness is accepted of him:" 4, from the faith of Abraham which was "imputed for righteousness," in whose history the term faith is used to denote evangelical obedience to the precepts of God.

Under the second head of discrimination arise the following questions: in both which it is assumed that God will accept only of evangelical repentance or evangelical obedience.

1. Do the Scriptures authorize the belief that there is any other evangelical repentance or obedience than that which seeks conformity to the law of God as "fulfilled" or fully revealed by Jesus Christ in the last revelation of his counsels? And do they authorize us to hope that God will accept a less measure of evangelical repentance or obedience than that which seeks conformity to the law as fully revealed from those persons or nations to whom the law is not fully revealed?

We argue the affirmative:

1. Generally; from the example of the pious patriarchs whose repentance and obedience are recorded to have been acceptable to God, while at the same time they lived in polygamy and other habits which are positively prohibited by the law as fulfilled by Jesus Christ; and from the example of the prophets who earnestly exhorted the Jews to repentance and obedience, without revoking the permission which, as our Saviour teaches us, was conceded to them by Moses for the hardness of their hearts.

2. Specially:

1. From the text "The times of ignorance God winked at, but now commandeth men every where to repent." Wherever the full Gospel is preached, it is the duty of men to "repent," i. e. to seek, through God's assistance, to model their hearts and lives in conformity with its requirements. Wherever the full law of the Gospel is unknown, we infer from this text, that God overlooks the ignorance, and accepts of all evangelical obedience to such parts of his truth or law as is known.

2. From the several texts which declare God to be "no respecter of persons:" the meaning of which we take to be, that God's rewards and punishments are not conferred by any uncertain rule of arbitrary favor, nor depend upon any outward privileges, but are exactly proportioned to men's inward qualifications and conduct, and their improvement of the advantages they possess.

3. From the declaration of St. Peter, "In every nation he that feareth God and worketh righteousness is accepted of him." Righteousness means conformity to law; and as "in every nation," or among the Gentiles generally, the law of God as manifested in the Gospel was unknown, by "righteousness" in every nation, we must understand the apostle to mean conformity to the law of God, so far as it is manifested in every nation.

4. From the declaration of our Saviour that "many shall come from the east and the west, the north and the south," where the law of the Gospel is unknown, "and sit down with Abraham, Isaac and Jacob in the kingdom of God."

5. From the many promises and prophecies which declare that in Christ all nations shall be blessed, and that the Heathen shall be given him for his inheritance. That these prophecies have been in part fulfilled, and will be yet more gloriously fulfilled by the admission of the Gentiles into the Church of Christ is true. In order to perceive their entire fulfilment, however, we must regard all nations as existing under the new covenant, and as thus entitled, on condition of following the law so far as revealed to them, to receive salvation through the merits of Him who purchased the covenant with his blood.

6. From the fact that the Heathen have (in however small a degree) the prevenient and concurring grace of God, and that they have a measure, no matter how small, of divine truth, it follows that they are capacified in some proportionable measure for the performance of good works or such obedience as God for Christ's sake is graciously pleased to accept.

Lastly, we argue the same from the text, "Go ye, preach the Gospel to every creature; he that believeth * * * shall be saved, and he that believeth not shall be damned." The authoritative promulgation of this truth by our Saviour was new, but the truth itself is as old and as broad as the moral creation, and was in effect the foundation of the Gospel revealed in the promise made to our first parents, and afterwards adumbrated in the patriarchal and Mosaic religion. All are "saved" or "damned" accordingly as they believe and obey, or disbelieve and disobey the divine truth which is revealed to them. The Heathen who rejects his measure of light, shall perish; the Christian who turns from the full light of revelation shall perish with deeper damnation.

The sum of the above may be well expressed in the words of an ancient father (the author of the treatise De Vocatione Gentium.) "There was always dispensed to all nations a certain measure of instruction from above, which although it came from a more secret and sparing grace, has yet sufficed to some for a remedy, to all for a testimony." And still more fully by Clemens Romanus, (a fellow laborer of St. Paul, called by Clemens Alexandrinus an apostle,) in his all but canonical epistle to the Corinthians, which was anciently and publicly read in most churches: "Let us look steadfastly upon the blood of Christ, and let us see how precious to God his blood is, which being shed for our salvation, brought the grace of repentance to the whole world. Let us attentively regard all ages, and observe that in every generation the Lord granted place of repentance to them who would turn unto him."

The Scriptures affording reason to believe that God is pleased, for Christ's sake, to accept from men such a measure of repentance and obedience as is proportioned to the law, light, or truth which he manifests to them, thus beget a presumption that the rule of proceeding in the final judgment will be the law of God, so far as it has been manifested to the conscience; to Christians the law of God as fully revealed in the Gospel; to Pagans and others deprived of the Gospel, the same law as manifested by nature or discovered by traditional revelation. We have only to inquire therefore whether the Scriptures furnish proof to verify this presumption.

That such is the fact appears from the declaration of St. Paul, "For as many as have sinned without law shall perish without law." In this passage "without law" must mean without the full law of revelation. It cannot mean without law absolutely, for where there is no law there is no transgression and no room for judgment. The meaning is therefore, that as many as have sinned without the law of revelation, or under what is commonly termed the law of nature, shall perish or be condemned by the law of nature. Hence we infer that the rule of judgment in the case of the Heathen, &c., shall be the law under which they lived. To this we may add the declaration that "a man shall be accepted according to that which he had, and not according to that which he had not."

The same is further apparent from the twenty-fifth chapter of St. Matthew's gospel, in which our Saviour himself gives a description of the general judgment. In the parable of the talents, which forms the first part of the chapter, our Lord evidently prescribes the rule by which he will proceed in the judgment of his Church, the peculiar privileges and truths of which are compared to divers talents committed in special trust to its members. In the latter part of the chapter, however, there is reason to believe that he describes the rule by which he will proceed in the judgment of the Heathen. In the first part of the description we read, that after the Son of man, having come in his glory and all his angels with him, is seated on the throne of his glory, before him shall be gathered *all nations.* Now the expression "the nations" is generally used in the Bible to designate the Heathen, and the original word is the same from which the term *Heathen* is derived. And when the righteous and wicked receive their respective sentences, they are both represented as disclaiming all knowledge of our Saviour, a disclaimer which could not in truth be made by Christians or members of the Christian Church; "Lord, when saw we thee an hungered and fed thee," &c.; "When saw we thee naked we clothed thee, &c." This disclaimer, in connexion with the usual import of the term "the nations," has been thought by a divine who was as far as possible from the affectation of singulariity or novelty, and whose discourses have been pronounced on no mean authority to be "worthy of the best days of English theology," to be a solid reason for restricting this part of the description of the general judgment to the case of the Heathen. But if we examine the rule of judgment here observed, we shall find it to be entirely different from that described in the parable of the talents. It will be found to turn exclusively on such deeds as natural philanthropy prompts us to perform: such as feeding the hungry, giving drink to the thirsty, clothing the naked, ministering to the sick, and visiting the prisoners. Now if the term "all nations" may be restricted to the Heathen, then we are left in no doubt as to the rule of judgment in their case.—If, however, the term "all nations" be understood to comprehend Christians as well as Heathens, still, inasmuch as the former part of the description, viz. the parable of the talents, reveals the rule of judgment for the Christian Church; and inasmuch as the Heathen have had no talents, in the distinctive sense of the term, entrusted to them, it will follow, that while the Christian is concerned in both parts of the description, the latter part is that only in which the Heathen are concerned. In either case therefore we may safely conclude that it is not the law of God, as fully revealed in the Gospel, but the law of God, so far as it is manifested to reason by the light of nature and traditionary revelation, which will be the rule of judgment in the case of the Heathen.

We are now prepared for the two sublime passages of holy Writ which describe the most august and tremendous spectacle which the human mind can contemplate. St. Paul writes,—"We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." And a greater than St. Paul declares, that "the hour is coming in which all that are in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

The criterion of the general judgment as exhibited in these sublime passages, is not an explicit faith in Christ, or a specific faith in the efficacy of his blood for the remission of sins: if it were there would be no room for judgment, in the proper sense of the term, in the case of the Heathen, as they would all be subjected to a common sentence of condemnation. But the criterion is made to be our *deeds* or *works.* The only question therefore that can be raised is, Can the Heathen perform good works? To this question the answer has been given. We have shown that they possess the preventing and assisting grace of God; that they possess some knowledge of his truth, and that thus they are capacitated to exercise a faith which will be the germ of good works. We have shown, also, that the quality of their works will be estimated by the law under which they live. We conclude, therefore, that Heathens as well as Christians will be enabled, through the merits of their common Saviour, to stand in the judgment; that among Heathens as well as Christians there will be found pious and acceptable spirits, who will be justified by the blood of sprinkling, and be admitted into the mansions of the blessed.

The subject on which we have written is confessedly one of the most dark and difficult points of theology. We have aimed to examine it in the light of Scripture and antiquity, and under the guidance of those masters of our Israel, whose names we have been taught to honor. If the views which are here advanced meet the approbation of those who have drunk of the same fountain with ourselves, this is all we have reason to expect. To avert the displeasure of those who are chained down to the popular theology of the day—a theology which was begotten at Geneva, cradled under the rebellion of Oliver Cromwell, thence transported to our infant settlements, and thus by one of the merest accidents of the human mind instated in a plenitude of despotism over the American people—and who are perpetually trimming to catch every breath of applause which "other denominations" may blow upon their sails, is an honor to which we do not aspire. One thing, however, we have a right to demand; which is, that before these censors condemn our views, they will give us some others in their place, the fair and logical consequences of which they are neither unwilling to adopt, nor ashamed to avow. But if they would have us regard all mankind as coming into existence under the curse of the first covenant; if they would have us regard the law of God as serving no other purpose in reference to the "unregenerate," than to convict them of sin, and not as a rule proposed to all mankind for their obedience or disobedience to which they are to be mercifully and equitably judged; if they would have us restrict the benefits of the new covenant to those who are united to Christ

* An extract from Dr. Barrow, which has been for convenience thrown into another column, was intended at first to be used as a note in this place. The reader is accordingly referred to it, and recommended carefully to peruse it. This illustrious divine, it will be seen, holds the infant (before its actual defilement by sin,) to be justified and regenerated in virtue of the redemption through Jesus Christ, and regards its baptism as the authoritative consignment and collation of benefits previously existing and procured. This view affords an easy solution of the language of the baptismal service and a triumphant vindication of infant baptism against the strongest cavils of the Anabaptists. The terms, however, (regeneration and justification,) are not to be so understood as in any way to preclude or diminish the absolute necessity of such a subsequent and progressive regeneration and justification as shall have relation to actual sin and the subjugation of sinful affections. We apprehend that the only important differences on these subjects must, after all, by every consistent thinker, be resolved into the question, whether the atonement was universal or partial? designed for all mankind or for a certain number?

† "Nusquam alibi apud Paulum vel aliam Scripturam sanguis Christi connectitur cum fide nostra, tanquam speciale ejusdem objectum, sed ubique cum verbis, quæ propitiationem, reconciliationem, redemptionem Christi pro nobis factam significant; idque ita, ut modum propitiationis, reconciliationis, redemptionis ejusdem declaret; quod nemini latere potest, qui S. Scripturas cum cura aliqua unquam lectitaverit."—*Bishop Bull's Examen Censuræ.*

by a persuasion of the efficacy of his blood for the remission of their sins; if in a word they would narrow down the blessings of redemption, which God meant to be as broad and as free as the heaven that covers us or the air we breathe, to the envious circle of the advocates of discriminating grace, and then leave us to derive all our hopes in regard to the salvation of infants and Heathen from the benevolent sympathies of a weak nature, and not from the clear dictates of a scripturally enlightened reason, they must pardon us if we leave them with the exclamation, "O my soul enter not thou into their secrets and to their assembly, mine honor, be not thou united!"

View the subject from whatever point we may, we find not a ray of hope or comfort reflected on it, save from the atonement of Jesus Christ. It is no intrinsic or actual dignity of human nature, it is no efficacy of doctrine, that can save creatures so degraded and so ignorant as the Pagans. In view of their degradation and ignorance, even more, if possible, than in the deep experience of our own frailty and corruption, we are driven out of all the fastnesses of human nature to seek for a strength and refuge without and above it! And surely if any thing beyond the perception of our own salvation, and that of the myriads in the Church of Christ, whose spirits, equally with ours, have been cheered, and purified, and elevated by the Gospel of glad tidings, can add fuel to the love, gratitude and admiration excited by the astonishing condescension of the Son of God, it is the further reflection, that the millions on millions among the Heathen, whose hearts have warmed with the charities of life, who have meekly acquiesced in evils the mystery of which they could not solve, or who have ignorantly kneeled at the idol shrine, to offer the homage of a grateful heart to the God who was to them unknown, were graciously remembered by the Redeemer on the cross of his agony, and will not be forgotten by him on the throne of his glory. We need the magnificent conception of UNIVERSAL redemption, we need the sublime assurance that the Son of God died for ALL MANKIND, that ALL MANKIND might be made "the righteousness of God" in him, to enable us adequately to adore the stupendous mystery of the incarnation: we need these omnipotent truths in order to stir all the energies of love, gratitude and wonder that can inform and actuate an immortal soul: we need them in order to perceive the full justice and sustain the overwhelming and agonizing perception of the infliction of eternal misery on the soul that has obstinately rejected the proffers of boundless grace, and impiously "counted the blood of the covenant an unholy thing, and trodden under foot the Son of God."

Our argument serves to vindicate Christianity from the objections founded on the supposition of a partial atonement, and the consequent assertion, that mankind are born under the curse of their Creator—representations, which, if true, we shall seek in vain for any analogies in nature to reconcile with the goodness of God. It vindicates her, therefore, from such objections in the only way in which she can be vindicated, by denying the premises from which they flow. We deny them totally, and proclaim the work of redemption to be commensurate with the work of creation; and the intercession of the Saviour and the influences of the Holy Spirit, the co-operation of the undivided Trinity, for man's salvation, to be coextensive with man's existence, and to have no other limitation than that which exists in the very nature of things, viz. their suspension on the conditional law of mind, in virtue of which all, Heathens and Christians, may reject the proffered blessings of God and effectuate, by wickedness and obstinate impenitence, their own misery both for time and eternity. Other objections which are made against the partiality of revelation and the variety of degrees in the capacity and enjoyment of happiness, may be obviated by the commonest analogies of life; for the blessings of knowledge, science, civilization, wealth, and all the enjoyments of the natural world are distributed, in like variety. The reasons indeed of the proceeding we cannot fully fathom; but we can see enough not to impeach the equity of God. The light of revelation may be withheld from some in order that they may show out the degradation and helplessness of human nature, and thereby more fully illustrate the magnitude of redemption; it may be withheld from some in justice, because they have not adequately improved the gifts they already possess; or it may be withheld from others in mercy, that their guilt may not be aggravated by the rejection of truth which they are not yet prepared to receive. But never should such considerations make us abate one jot or tittle of our efforts to spread the light of the Gospel through all the darkness of heathen lands. As well might they lead us to deny food to the hungry, comfort to the sick, and instruction to the ignorant at our doors. They should only incline us to restrain all feverish impatience and hold ourselves ready, in the meekness of faith, to enter the heathen world by those doors which the good providence of God manifestly throws open for our admission.

We must be pardoned one further remark. We affect no reputation for liberality, nor on the other hand have we ever thought the charge of bigotry worth the breath that would repel it. But here certainly is a singular fact. The Romanist, following the path of St. Augustine, made still more rugged by the schoolmen, who taught the physical efficiency of the sacraments, must regard the best actions of the Heathen as "splendid sins," and their highest happiness as no more than "an abatement of misery." The popular theology of our country wraps itself, on this deeply-interesting subject, in profound silence, or else boldly pushes out its premises to their legitimate consequences, and consigns the heathen world in a mass to perdition. The "liberal" Christians, as they are called, who, to avoid the Scylla of Calvinism, have approximated the Charybdis of infidelity, rejecting as they do the atonement, and knowing of no other salvation than that which is effected by the efficacy of doctrine, find themselves involved in the same impenetrable darkness.‡ While the Churchman, who is denounced as not "evangelical," because he refuses to narrow down the atonement to the requirements of a few modern sects, and who is denounced as a bigot because he refuses to recognise the authority of those to administer the sacraments, who themselves pretend to no authority but one of their own creation, is the only one who can furnish any solid, rational, scriptural ground of hope in regard to the salvation of the Heathen; and who, without curtailing the proportions or relaxing the obligations of the Christian system, can show out that system in intimate convolution and symmetrical unison with the duties, interests, and destinies, past, present, and future, of ALL MANKIND.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty-second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Sherman & Trevett 142 Fulton-st, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

‡ From a work just published, entitled "A View of American Unitarian Missions: with thoughts on the missionary cause, and the interest of Unitarians in it. By A. C. Patterson," we make the following extract, curious considering its origin:—"We would not, however, be understood to infer from this statement of St. Paul, that all who die unconverted to Christianity are doomed to everlasting perdition. It is not for us to limit the mercy of God. But one thing is certain. We have no authority to say that they will be saved. They are not under the covenant which God has made in Christ. The promises of forgiveness have not been 'visibly signed and sealed' to them by the reception, duly and rightly, of the Christian sacraments."

The Voluntary System; a Discourse delivered in St. John's Church, Brooklyn, New York, on Sunday afternoon, April 15, 1838; the day previous to the annual election of Wardens and Vestrymen. By Evan M. Johnson, rector: Brooklyn, 1838.

We have been pleased in the main with this discourse, though we differ from the author, and we think that he differs from himself on the subject of endowments. We give a couple of extracts.

MAINTENANCE OF THE CLERGY.

"From what source are the means to afford this maintenance to be derived? Soon after the apostles commenced their ministry we are told the converts 'were of one heart and one soul.' In the most liberal manner they even sold their possessions and laid the money at the apostles' feet, 'and distribution was made unto every man according as he had need.' Of those who thus offered their goods, we are told of one who kept back a part of the price. Peter says to him, 'Whilst it remained, was it not thine own; and after it was sold, was it not in thine own power?' By which we learn, that the sale, as well as the offering, was entirely *voluntary* on his part. In this distribution it cannot be doubted, that those who had left houses, and goods, and family, and friends, for the Gospel's sake, and to declare the will of Christ, shared according 'to their need.' The money given for this purpose to the apostles is in the Acts and Epistles, called 'offerings,' 'alms,' 'contributions,' &c. The rich are exhorted 'to be rich in good works, ready to distribute, willing to communicate,' evidently showing that this was a freewill offering; given not by constraint, but of a 'ready and willing mind.' This *voluntary system*, thus established by Christ himself, and practised by his own apostles and disciples, as the New Testament informs us, was most successfully continued in operation during the first three centuries of the Christian Church. 'There must needs be in every sound-hearted religionist, a feeling of deep reverence towards the Christians of those times, when the flame of devotion burnt so pure and high, that it shone as a beacon in the dark places of the earth.'"

"From Bingham, who writes most accurately and learnedly on the antiquity of the Church, we learn that during this time, quite a decent provision was made for the clergy—as first by the voluntary oblations of the people, of which * * there were two sorts—1st, the weekly or daily oblations that were made at the altar; 2d, monthly oblations, that were cast into the treasury of the Church. The first were such as every rich and able communicant made at his coming to partake of the eucharist; the second when those who were willing and able, gave something to the ark or treasury of the Church. Tertullian says, 'no man was compelled to it: it was not any stated sum, but a voluntary oblation.' The concurrent testimony of the early fathers and historians of the Church, fully shows, that until the recognition of the Christian religion by the Emperor Constantine, and its establishment by law, the voluntary system universally prevailed. 'St. Chrysostom and St. Austin give the greatest commendations to the offerings and oblations of the people; and seem to say, that the Church was never better provided, than when their maintenance was raised chiefly from them.'

"If the system thus begun by the Saviour, adopted by the apostles, and practised upon by their successors in the faith and government of the Church for more than three centuries was eminently successful, ought we now to doubt of its expediency or sufficiency? In answer then to the question:—How the means for the maintenance of the clergy are to be obtained? I say, from the free and voluntary offerings of Christian people.

"What power did our Saviour Jesus Christ leave to enforce the discharge of the duty of affording a maintenance to the ministers of his Church? Certainly not to any men or set of men, apart from the Church itself. Many learned men have written volumes to prove the divine authority of tithes, and to show the lawfulness of enforcing the support of the clergy by the civil law. Most of their arguments are drawn from the Old Testament, and seem as irrelevant to the Christian Church as the law of animal sacrifice. It cannot be seriously urged by those who most strenuously defend the expediency of supporting the clergy by an assessment laid and collected by the civil ruler that this receives any countenance, either from the practice or precepts of our Lord or his apostles. On the contrary, we assert with confidence, that from the time of the memorable declaration of the Saviour, 'My kingdom is not of this world,' to the end of his personal ministry, we find no intimation that the like duty would, under any circumstances, ever devolve on the civil power; nor do the apostles ever intimate that the Church ought then, or ever, to look for aid to maintain its ministry, to the kings or potentates of the earth."

WARDENS AND VESTRYMEN.

"It is obvious, that the well-being of a congregation is intimately connected with the right discharge of these duties. Though we are to suppose that no one will be admitted to holy orders without having sustained a suitable and satisfactory examination by the bishop and clergy, as to his piety and learning; yet, as every one is not precisely qualified for any congregation, and the circumstances of one congregation may require a clergyman who excels in a certain particular, and those of another, of one who excels in a different; every person elected to the highly respectable and honorable office of warden or vestryman, should have a 'right judgment' and discretion, should be able to judge of character and talent, especially as no one can tell *when* this highly responsible part of duty of electing a clergyman will be called into exercise; he should be liberal, though not extravagant in his views, willing to afford a maintenance to his minister, sufficient for his decent and comfortable support. I need not observe that he should be exemplary in his habits and attentive to his Christian duties; especially, should he entertain a deep sense of his responsibility to the great Head of the Church for the due, faithful, and conscienitous discharge of his trust, upon which, so much depends, as the outward prosperity of one branch of that vine, which he hath planted. We have great reason to thank God, that generally, such persons are to be found in every congregation. For unless there be those in a congregation, who will discharge these important duties faithfully, it is impossible to increase and flourish under the voluntary system. It matters not how numerous, how zealous, or how willing to contribute, may be the individuals composing a congregation; if there be none among them willing to devote their time, to explain to their brethren its own wants, and the calls for the exercise of its charities, and to solicit and gather the means to relieve them; it must surely suffer and become extinct. It is, however, one of the practical benefits which attends this primitive apostolic plan, that it calls forth those from among the laity, who, in the discharge of these trusts, become more and more interested in the cause of religion and virtue.

"It is obvious also, that those who are chosen to discharge these duties must be aided and seconded in their efforts, by those for whom they act. If there be not, in a congregatien, a sense of duty, as resulting from the divine command, to maintain the Gospel minister, if there be not a prevailing sentiment that, for what is thus given there is more than an equivalent received, and indeed, that it is rather a privilege than a burden, to maintain this ordinance of God; if there be an indisposition on the part of those, to whom God has given much, to contribute in proportion to their ability; in such case, the office of which we have spoken, is but an ungracious task."

Benefits of the Gospel, a sermon preached in St. Paul's Church on the Nativity of our Lord, December 25, 1837, to which is added the substance of two discourses on the Sunday following, being the close of a century since the first Church edifice was erected in Newburyport. By James Morss, D. D., rector. 1838.

We have here a sermon preached in Christmas, 1837, and the substance of two discourses delivered on the following Sunday. The day on which these latter discourses were delivered was the close of a century since the first church was built at Newburyport; and Dr. Morss took that occasion to give a succinct history of the formation and growth of the Church in that section of the country. We are glad to see the attention of the clergy directed to inquiries of this nature. Much valuable matter has been, and still more it is probable may be, thus put in a permanent form, which, but for this timely attention, would have been consigned to oblivion. Dr. Morss has executed his task with great fidelity. We were about to make a synopsis of his discourses when we found that this had been done by the editor of the Gospel Messenger, of whose labors we have availed ourselves by transferring his abridgment to our columns.

We understand that the Rev. P. Teller Babbit, late missionary at Boonville, Missouri, in the service of the Missionary Society of the Church, has received and accepted a call to the rectorship of St. Paul's Church, Erie, Pennsylvania, and will enter upon the discharge of its duties on the first Sunday in June.

To Correspondents.—"W" of the 8th inst. has been received and read with the highest satisfaction. He still adheres to his first judgment, but we can never regret a difference which has made us acquainted with such an opponent.

We regret that we could not, as requested, insert the extract in regard to Archbishop Leighton this week. It shall appear in our next.

The Rev. John Burke has removed from Newbern, North Carolina, to Wadesborough, Anson county, of the same state.

We are happy to learn that Mr. Edward O'Neill has been heard from, and is now well and usefully employed in an adjoining state.

A large assortment of Hanfred's new edition of the red-letter Prayer Book is on hand and for sale at the Press, 142 Fulton street. We hope it will not want for purchasers.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 13, Mechanicsville, *Saratoga county*, A. M.; Stillwater, 4 P. M.; Tuesday, 15, Whitehall, *Washington county*, laying of corner-stone and confirmation; Thursday, 17, Milton, *Saratoga county;* 18, Charlton; 19, West Charlton.

Fifth Sunday after Easter, or Rogation Sunday, May 20, Duanesburg, *Schenectady county;* Tuesday, 22, Rensselaerville, *Albany county;* 23, Oakhill, *Greene county;* Ascension-day, May, 24, Greeneville, 25, Cairo.

Sunday after Ascension, May 27, Windham; Tuesday, 29, Walton, *Delaware county;* 30, Unadilla, *Otsego county;* Friday, June 1, Burlington Flats.

Whitsunday, June 3, Cooperstown: Wednesday, 6, Pleasant Valley, *Dutchess county;* Friday, 8, Marlborough, *Ulster county.*

Trinity Sunday, June 10, Fishkill, *Dutchess county*, ordination A. M., confirmation P. M.; Tuesday, 12, Goshen, *Orange county*, ordination A. M., confirmation P. M.; Thursday, 14, Monticello. *Sullivan county.* Saturday, 16, Peekskill, *Westchester county*, consecration A. M., confirmation P. M.

First Sunday after Trinity, June 17, St. Andrew's Church, *New York.*

Third Sunday, after Trinity, July 1, Williamsburg, *Kings county*, 4 P. M.

Fourth Sunday after Trinity, July 8, Richmond, *Richmond county.*

Sixth Sunday after Trinity, July 22, A. M., Bedford, *Westchester county;* 4, P. M. North Salem; 23, Paterson, *Putnam county.* Festival of St. James the Apostle, Wednesday, July 25, Athens, *Greene county*, ordination A. M., confirmation P. M.

Seventh Sunday after Trinity, July 29, Watertown, *Jefferson county*, ordination A. M., confirmation P. M. Tuesday, 31, Canton, *St. Lawrence county.*—August 1, Waddington, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, August 5, South Danby, *Tompkins county*, ordination A. M., confirmation P. M. Tuesday, 7, Penn Yan, *Yates county*, consecration A. M., confirmation P. M. Thursday, 9, Wethersfield, *Genesee county*, consecration A. M., confirmation P. M. Saturday, 11, Grace Church, Lockport, *Niagara county*, consecration A. M., confirmation P. M.

Ninth Sunday after Trinity August 12, Christ Church, do., ordination A. M., confirmation P. M. Tuesday, 14, Trinity Church, *Buffalo.* Friday, 17, Ellicottville, *Cattaraugus county*, consecration A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

SUMMARY.

It is well known that the distribution of the Bible, the Book of Common Prayer, and religious tracts, are among the important objects properly embraced in the operations of the Society. But as these means of promoting religious knowledge may be obtained without great difficulty from other sources, and as the calls for aid in sustaining feeble parishes, and in the establishment of new ones, have been very numerous, and peculiarly urgent, for several years past, it has been deemed expedient to devote all the resources of the Society to the promotion of these objects. With what success the limited means at its disposal have been applied may be estimated by a brief reference to facts. At the last Convention, it was stated that when the present Bishop was called to the charge of the diocese, there were only *seven* parishes that were capable of supporting the entire services of a clergyman. There were then, *twenty-four* of this class; and the additional seventeen Parishes had nearly or quite all been aided, in some stage of their progress, by the funds of the Society for the Promotion of Christian Knowledge. *Nine* more parishes, which a short time previous had been united in pluralities, had been enabled, by grants of from fifty to a hundred dollars each, from the same Society, to enjoy for the previous year, the exclusive services of their several Pastors; and most of those parishes were already nearly strong enough to dispense with further assistance. It was thought that *ten* more parishes might be added to this class, if the Society had been able to extend to them but a moderate degree of assistance. *Twelve* weaker parishes had received assistance, of from thirty to fifty dollars each, to enable them to enjoy the services of a clergyman one half the time.

These facts encourage us to persevere in so good a cause, and calls for our gratitude to that beneficent Providence which alone gives success to our endeavors. While some of the parishes assisted for the last year will be henceforth able to sustain themselves, it is painful to add that there are a few which, owing to the unpropitious circumstances of the times, have rather declined; and it is greatly to be feared that, if there should be any falling off in missionary assistance, some of the existing pastoral arrangements must be dissolved.

In the view of all these considerations, it is earnestly hoped that the contributions for the ensuing year may enable the directors not only to fulfil their existing engagements, but to proceed in future with increased efficiency. The clergy are especially requested to use their influence in promoting contributions, by reading this circular to their respective congregations, and by adopting such other measures as they may deem expedient. Commending this subject and all other interests of the Church, to the favor and blessing of its divine Head, I remain, Brethren, your affectionate friend and pastor,

T. C. Brownell,
Pres. of the Soc. for the Pro. of Chris. Know.
Bp. Brownell's Circular, April 12.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 15 Whitehall.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 10 Columbia.
Brown, Rev John W, 15 Le Roy Place.
Carder, Rev James D, 663 Broadway.
Coghlan, Rev James, 266 Fourth.
Colton, Rev Calvin, 101 East Broadway.
Cooke, Rev James W, 23 Cliff.
Cuming, Rev Francis H, 24th street, 2d door from 4th Avenue.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 341 Pearl.
Hackley, Rev Charles W, 116 Sullivan.
Hammell, Rev William, 56 Carmine.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston.
Henry, Rev Caleb S. 349 Broadway.
Higbee, Rev Edward Y, 65 Murray.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Lot, 192 Allen.
Kellogg, Rev Ezra B, 401 Hudson.
Kelly, Rev Charles V, 701 Broadway.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 186 Canal.
Niles, Rev William W, 12 Ridge.
Peck, Rev Isaac, 77 Anthony.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 9 Murray.
Schroeder, D D, Rev John F, 77 White.
Seabury, D D, Rev Samuel, 365 Hudson.
Smith, Rev Hugh, 97 Nineteenth.
Staunton, Rev William.
Storrs, Rev Henry L, 123 Bleecker.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 22d street, west of 9th Avenue.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, Broadway, corner of Leonard.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, (colored) 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.
Windsor, Rev Lloyd, 14 Burton.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Coit, D D, Rev Thomas W.
Cutler, D D, Rev Benjamin C, 152 Washington.
Diller, Rev Jacob W, 209 Fulton.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, Johnson, corner of Pearl.
Messenger, Rev John F, Lawrence, near Willoughby.

☞ Notice of alterations in this list should be sent to the office, 142 Fulton st. by the 25th of each month.

CALENDAR.

MAY.

6. 3d Sunday after Easter.
13. 4th Sunday after Easter.
20. Rogation Sunday.
21.
22. } Rogation-Days.
23.
24. Ascension-Day.
27. Sunday after Ascension.

NOTICES.

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York," will be held in the basement of Christ Church on Monday evening, 14th inst. at half past seven o'clock. The members of the Society are invited to attend. By order of the Board,

C. W. Carmer.
Recording Secretary.

New York, May 12th, 1838.

German Episcopal Church.—The Wardens and Vestry of St. Timothy's Church give notice to the public, that the basement of the Church in Sixth street near the Bowery will be opened for divine service, on Sunday morning May 13th, at half past 10 o'clock. The Rev. Mr. C. F. Cruse of Flushing, having kindly offered his services to the congregation, he will regularly meet them for public worship in the German language, until such time as they shall have obtained a rector.

Churchwardens.—Peter Brennesholtz, Charles A. Focke.

Vestry.—John Baker, Albert D. Traver, Henry J. Stucke, Michael Scheffi, Frederick Schaaff, Balthasar Kreischer, Andreas Schilling, and John C. Peters.

Young Men's Auxiliary Protestant Episcopal Tract Society.—The Annual Meeting of the Young Men's Auxiliary Protestant Episcopal Tract Society will be held in the Sunday School-room of St. John's Chapel, on Monday evening, the 14th inst., at half past 8 o'clock. John V. Dixey, Secretary.

May 9th 1838.

N. B. The Board of Managers will meet half an hour earlier at the same place.

The New York Female Benevolent Society, whose object is to relieve the unfortunate and destitute, and to reclaim the wanderer, intend holding a Fair in the month of June, for the purpose of increasing their funds.

They appeal to the benevolent part of their fellow-citizens, to aid them in their efforts, by donations of work or materials for the same which will be thankfully received at the following places.

Mrs. Lathrop, 75 Christopher st.
Mrs. Richards, 44 White st.
Mrs. Mead, 48 Cliff st.

And at the Prot. Epis. Press, 142 Fulton st
March 27. 1838. 2m

EIGHTH WARD PROTESTANT EPISCOPAL CHURCH, corner of Prince and Thompson streets. A committee will attend at this church, for the purpose of renting the Pews on Friday and Saturday, for several weeks, from 3 to 6 P M. A diagram of the ground floor is left with Mr. Sherman, at the Protestant Episcopal Press, where Pews may be secured.
April 4, 1838.

The Corporation for the relief of widows and children of deceased clergymen of the Protestant Episcopal Church in the Diocese of New Jersey, will hold its annual meeting in Trinity Church, Newark, on the 30th inst at 9 o'clock, A. M.

John M. Ward, Secretary.

New York Bible and Common Prayer-Book Society.—Collections will be made on Sunday (to-morrow) morning, 13th instant, in *St. Paul's Chapel*, and in *St. John's Chapel*, for the New York Bible and Common Prayer-book Society.

This Society in making an appeal to the congregations of these churches respectfully asks their liberality, to enable a more extended distribution of the word of God, and principles of their beloved Church, to meet the very extensive calls upon the bounty of the Society, for missionaries, new parishes, and destitute of our land.

Nearly 5000 copies of the Bible and Prayer book have been distributed in the last six months; the liberality of individual contributors has enabled the Society to meet its engagements with promptness; an edition of 6000 Prayer-books is now printing, the whole of which, with the supply on hand of Bibles, Testaments, and large Prayer-books, will no doubt soon be called for.

The prospects of good to emanate from the Society never were more promising, nor existed more kindly feelings towards the institution than has been manifested by its personal friends, where opportunity has presented of calling upon them; a continuance of liberality is much needed and most respectfully solicited from both clergy and laity. T C. Butler, agent, 28 Ann street.

The Annual Meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, will be held at Trinity Church, in the city of Boston, on Wednesday, the 20th of June next, at 5 o'clock, P. M. P. Van Pelt, Secretary.
May, 1838.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 2d instant, has received the following contributions, viz.

By the hands of the Rev R Camp, collection in the church in Brooklyn, Connecticut $20; from Mr D Robinson, $2; collection in the church in Pomfret, Connecticut, $6 41; from the children of the Sunday school of the said church, $1 79; total, $30 20—offerings being deficient, 95 cents; received, $29 25. By the hands of the Rev. John Bristed, from the ladies of St. Michael's church, Bristol, Rhode Island, $5. By the hands of the Rev Henry Peek, from St. Paul's church, Paris, Oneida county N Y $3. By the hands of the Rev Wm Douglass, from Christ church, Tremont, Illinois, a missionary station, $10. From the Missionary Society of Christ church, New Brunswick, N J for domestic missions by Miss M J Smith, treasurer, $35 62. From Trinity church, Lenox, Massachusetts, by the hands of the Rev S P Parker, for domestic missions, $2 62. Collection for domestic missions in Christ church, Albemarle county, Virginia, by the hands of the Rev L M Purdy, $11 50. By the hands of the Rev D Babcock, rector, an Easter offering of five ladies of the congregation of Christ church, Ballston Spa N Y, viz Mrs Gates, Mrs Bennett, Mrs S Smith, Mrs Beattie, and Miss C Hine, $1 each for domestic missions, $5. By the hands of Thomas Robins, Esq, receiving agent in Philadelphia, from a lady of Pennsylvania for domestic missions, $3; contribution from Christ church, Charlestown, Kenawha co, Va, weekly offerings since the 1st of Jan. for general purposes of the Board of Missions, per Rev J Martin, through Mr Stavely, one half of nineteen dollars, $9 50; from Miss P W Lewis, Philadelphia, annual subscription for 1838, for general purposes of the Board of Missions, one half of three dollars, $1 50; from St Mark's parish Kenawha, Virginia, for general purposes of the Board of Missions, per Rev J Martin, one half of fifteen dollars, $7 50; from a female and a communicant of the church of the Ascension, Philadelphia, for domestic missions, per Rev Mr Clemson, $2 50; family offerings from John Paul, Chester county, Pennsylvania, for the general purposes of the Board of Missions, per Rev Mr Mintzer, one half of three dollars and seventy-five cents $1 87; from Mrs Ludlow, Bristol, Pennsylvania, for domestic missions, per Wm. Stavely, $5; from parish collection in St Peter's church, Philadelphia for 1838, for domestic missions, per F G Smith, Esq parish treasurer, $238; from Miss Ford, Philadelphia, for general purposes of the Board of Missions, one half of five dollars, $2 50; from monthly collections in St Andrew's church, Philadelphia, for domestic missions, $16 50—Total from Mr Robins, $287 87. From Miss Russell of Rochester, N Y, by the hands of the Rev Dr Whitehouse, for Bishop Kemper, 75 cents. From a member of St Luke's church, New York, for Bishop Kemper's mission, $2. By the hands of H E Rochester, collected from the scholars of the Sunday school of St Luke's church, Rochester, N Y, for the benefit of Sunday schools in Bishop Kemper's diocese, $13. From ladies Sewing Society, Narborne parish, Berkley county, Virginia, for domestic missions, $5 By the hands of Alexander Robertson, Esq, receiving agent, Charleston, S C, from Rev C Pinckney, Christ church, Greenville, church offerings for domestic missions, $37 50; from C. Pinckney, for domestic missions, $12 50; from Rev Joseph R Walker, St Helena church, Beaufort, S C, for the south-west, $75 06; from Rev A G Glennie, for domestic missions, $45; from offerings of St Peter's church, Charleston, S C, for Benton, Alabama, $101 03; from four ladies in the same church, $45; from Rev P J Shand, Trinity church, columbia, S C, for domestic missions, $45; from Rev C E Leverett, rector of Trinity church, Edisto, church offerings, $33; from Rev C E Leverett, $20; Mrs C E Leverett, $16, all for domestic missions; from the Rev U M Wheeler, rector of Trinity church, Society Hill, for domestic missions, $10; from the Rev Paul Trapier, rector of St. Stephen's chapel, Charleston, S C, from monthly missionary lecture, being three fourths for domestic missions, $23 62; from the same, $21 50; from Francis M Weston, for domestic missions, $50; From Rev A G Glennie, rector of All Saints' church, Waccamaw, for domestic missions, $10; from the same, and for the same, $10; from the Rev C E Gadsden, rector of St. Philip's church, Charleston, S C, $70; from St Michael's Missionary Association, Charleston, for domestic missions $37 50; from Rev A C Webb, of St Luke's parish, for domestic missions $21 75; from St Philip's Missionary Association, Charleston, for United States missions, $20 50; for missions generally one half of three dollars and 25 cents, $1 62; from Rev A W Marshall, rector of St David's church, Cheraw, for domestic missions, $11; the proceeds of the first bale of cotton from a new plantation for missions in the south western states, $30; from Rev W T Potter, weekly church offerings of St Paul's church, Pendleton, for domestic missions, $90 50; from Rev C Hanckel, rector of St Paul's church, Charleston, for domestic missions, $21 25; for mission to Florida Indians, $2 50; The second fourth payment of the amount pledged by the same gentleman at the missionary meeting held at St Peter's church, Charleston, while Mr. Dorr was agent, $25; from Rev Paul Trapier, from monthly missionary lecture for domestic missions, $45 75; from an unknown person for domestic missions, $5; from the missionary association of St. Philip's church, for United States missions, $3 19; for missions generally, one half of one dollar, 50 cents; from balance of St Michael's missionary association in 1837, being three fourths for domestic missions, $56 25; for do in January 1838, $39; for do in March, 1838, $37 50; for do in April, $125 06; from Rev W H Robins, for domestic missions, $50; from the Rev Stephen Elliott, sen. rector of Prince William parish, the; half of a pledge made by Mrs W Haywood, for 1838, $25 from an unknown person for domestic missions, $2—Total receipts from Mr. Robertson, $1276 09. From the ladies Sewing Society, Narborne parish, Berkley county, Virginia, for domestic missions, $5. One half of $2 from Miss Eliza Seaman, at Elizabeth Town, New Jersey, for foreign and domestic missions, $1. From St John's church, Brooklyn, New York, by E Ostrander, a collection for domestic missions, $31. By the hands of the Rev W W Bostwick, a collection at the church at Hammond's Port, N. Y. $8 50, and a collection at the church at Bath, $6 50, appropriated to domestic missions, $15. From the children of the Sunday School of St. Andrew's church, Drewsville, New Hampshire, for domestic missions, $2. By the hands of the Rev Lawson Carter, rector, from the offerings of the church of Trinity church, New Rochelle, N Y, for the domestic fund, $15. Contribution of St. James' church, Chicago, Illinois, by the hands of the Rev I W Hallam, rector, for domestic missions, $40.—From the monthly offerings of St. Paul's church, Huntington Connecticut, for domestic missions, $29 26. Total receipts, $1829 97.

James Swords, Treasurer.

May 9th 183

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the above institution, gratefully acknowledges the receipt of the following sums by the special agent.

From collections in St. Paul's Church, Buffalo,		$43 80
From "	in Trinity Church, Buffalo,	27 45
From "	in St. John's Church, Canandaigua,	20 04
	Total	91 29

From a lady of St. Michael's Church, in Charleston, S. C. to constitute Rev. W. W. Spear a manager of the S. S. Union, $50.00

John W. Mitchell, Treasurer,
28 Ann street.

May 10, 1838.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:

Received by the hands of Mr. A. O. Spooner, from the Sunday School Society, $32 56. From the Rev. Liberty A. Barrows, Emmanuel Church, Norwich, Chenango co $1. From the Rev. Henry Gregory, Calvary Church, Homer, Cortlandt co. $2. Annual Subscribers, $5. Total, $40 56.

Contributions and Donations thankfully received by the Treasurer.

Thomas Browning, Treasurer,
77 Maiden Lane.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums.

1838 *Missionary Disposable Fund.*

May 8. Received from St Luke's Church, Rochester, per the Rev. Dr. Whitehouse, $100.

1838 *General Disposable Fund.*

May 1. Received a contribution from Grace Church, New York, per the Rev. Dr. Taylor, $200.

Benjamin M. Brown, Treasurer.

New York, 9th May, 1838

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $5, for the poor, from a friend.

From C. J. Aldis, Esq., annual subscription for the Daily Infant school, $5. By the Protestant Episcopal Press, from "L." for the poor, $10.

Lot Jones, 192 Allen street.

May 8th, 1838.

Letters have been received at the Gen. Prot. Epis. S S. Union during the fortnight ending May 9th, from the following persons, viz.

J. N. Whiting, Columbus, Ohio, with remittance; B. O. Davis, Louisville Ky.; Rev. Wm. Staunton, Rochester, N. Y.; Davis Richardson, Frederick, Md.; E. H. Cressey, Lockport, N. Y. with remittance; H. K. Arnill, P M. Plattsburgh, N. Y.; J. Brooks, P. M. Mayville, N. Y.

PEWS to let in the Church of the *Annunciation*, lately organized under the care of the Rev. Dr. Samuel Seabury, corner of Prince and Thompson streets. Open on Friday and Saturday afternoons. Application to be made to the undersigned.
Pew Committee.—Wm. H. Bell, 4 Spruce street, L. M H. Butler, 4 Vesey street.

RUBRICATED PRAYER BOOKS.—The 8vo Prayer books with the rubrics in their proper color. Orders for this work in every variety of binding should be addressed to the Protestant Episcopal Press, 142 Fulton street, Sherman & Trevett.

READING SEMINARY.—This institution consists of two separate and distinct departments. The Male Department is under the charge of Mr. Lemuel Hawley, and the Female Department, under the charge of Miss S. M. Whiting.
It is located on Reading Ridge, one of the most healthy parts of Connecticut, about fifteen miles from Norwalk, and six or seven hours' travel from the city of New-York. It affords instruction in the solid, as well as the ornamental branches of female education; and from the cheapness of living in the neighborhood, its terms are about one third of what is usual in large cities.
Board, and tuition in Orthography, Reading, Grammar, Writing, Arithmetic, Algebra, Mathematics, Geography, the use of the Globes, History, Natural and Moral Philosophy, Rhetoric, Composition, Astronomy, and other kindred studies, for each term of twenty-two weeks, $65; French or Latin, do. 10; Music, do. 16; Drawing, do. 10.
Competent Teachers are employed in all the departments, and the pupils are under the constant and immediate care of the Principals, who devote particular attention to the deportment of the pupils, and to their religious duties.
The item of board includes washing, and no extra charge is made but for books and stationary.
The whole amount of a pupil's annual expense is about $130.
There are two sessions, of 22 weeks each. The one begins in May, and the other in October.
For any further particulars, apply to any of the following referees:
Rev. J. F. Schroeder, D. D., Rev. Samuel Cox, D. D., Joseph Hawley, M. D., Rev. Edwin F Hatfield, A. M. Merchant, Esq., Wm. Rockwell, Esq., District Attorney for Kings Co.
** Steamboats run daily to and from Norwalk, and stages from Norwalk to Reading. a28 6t

THE REV. MOSES MARCUS, B. D, the Protestant Episcopal Missionary at Nantucket, having conducted a Seminary many years in England, and being thoroughly acquainted with the routine of school business, will be happy to undertake the instruction of a limited number of young gentlemen (twenty-five) from seven to fourteen years of age, in the various branches of Classical, Mathematical and General Literature.
The strictest attention will be paid to the domestic comfort of his pupils, and to every part of their behavior—It will also be endeavored to fix in their minds, the principles of Religion and Morality, and to make them perceive the beauty, and aspire at the attainment of an honorable and virtuous character.
The terms will be $200 per Academical year, including board and washing; the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education.
The town of Nantucket is very healthy, and so conveniently situated with regard to New York, New Bedford and Boston, (the communication by steamboats and packets being expeditious and punctual,) that pupils can readily be sent in the summer, either to or from home in the course of a few hours.
References may be made to the Right Rev. the Bishop of New York, the Rev. Drs. Berrian, Eastburn, Hawks, Seabury, and the Rev. John M. Forbes, New York; the Rev. Wm. L. Johnson, Jamaica; the Rev. Professor Warner, West Point; and the Rev. Dr. Beasley, Elizabeth-town, New Jersey.
Further information may also be obtained at the Protestant Episcopal Press, 142 Fulton st. of Messrs Swords, Stanford & Co., 152 Broadway; and of the Rev. the Principal, at Nantucket, who will be happy to answer any inquiries on the subject. a28

ST. PAUL'S COLLEGE.—This Institution, which is partially in operation as the Flushing Institute, will be completely organized on the first Monday in October next, at College Point, near Flushing, New York.
The literary and scientific duties of the Institution will be discharged by an Academic Board, to consist of Professors in the following departments of instruction:
The Hebrew Language, with Jewish and Christian Antiquities.
The Greek and Latin Languages.
Mathematics and Natural Philosophy.
History and Constitutional Law.
Moral and Intellectual Philosophy.
Rhetoric. Evidences of Christianity.
Chemistry and Mineralogy.
Together with assistant Professors and Instructors in the Greek and Latin Languages, Mathematics and Natural Philosophy, History, Antiquities and Geography.*
The course of study will require the usual undergraduate period of four years, in Freshman, Sophomore, Junior and Senior Classes, and will be at least as extensive as that of any of the Colleges of the Union. In addition to which there will be the means of acquiring the German and French languages, Drawing, and Vocal and Instrumental Music.
Stated examinations will be held before a Board of Visiters of educated gentlemen of the city of New York, who will report to the public, from time to time, the state of learning in the Institution.
THE COLLEGIATE FAMILY.
The leading object in this department of the Institution will be the moral education of the students by means of a paternal and familiar discipline—and a regulation of circumstances favorable to the cultivation of sentiment and character. For this purpose the Academic and domestic discipline will be distinct, and the economy of the Collegiate family, to a great extent, will be that of a private and Christian home.
The control and supervision of the students will be maintained on the principle of delegated parental right. This principle, strictly understood, will be the basis of the government of the Institution. Every student will be expected to consider himself for the time being as part of the family of his father's representative, and therefore bound, both in duty and civility, to obedience and cheerful conformity to the order of the house. As this is the only ground for any efficient government of youth, so there is no danger of acting upon it to excess, as long as the pupil enjoys freedom of communication with his parents, and the parent has the liberty, at any moment, of withdrawing his child.
The aim of the College as a school of morals, the public should be distinctly apprised, is improvement rather than reformation. The idle and the vicious are not invited to its walls. It is accommodated in particular to parents, who having guarded the education of their sons at home, are desirous of giving them the advantages of college, without exposing them to its usually attendant dangers To these it is offered as a seminary of sound learning, and an asylum from the allurements to youthful dissipation.
More confidence is felt on the foregoing points from the experience of the Flushing Institute, in which, however, they were treated rather as experimental and desirable, than, as they will be hereafter, practicable and essential.
The Collegiate family will be divided into households, each of which shall not contain more than fifty students, nor are more than two households at present contemplated. The Rev. W. A. Muhlenberg, aided by his associates of the Flushing Institute, and St. Paul's School, will preside over the whole family which will be accommodated in contiguous buildings.
Letters of application or inquiry may be addressed to the above-named at the Flushing Institute where candidates for the College classes will be received on and after the first of June, provided they be found qualified to join the Sophomore, Freshman, or one of two preparatory classes now at the Institute, and St. Paul's School. They will thus have an opportunity of finishing the probationary term, required in the first instance of every student, with the commencement of the vacation, August 15, and be ready for regular admission to the College in October.
* The names of the gentlemen filling the several Professorships, will be given to the public in the course of a few days. My10;4t

FISKE'S TRAVELS on the Continent of Europe, with eight splendid engravings; a new work, just received at the Protestant Episcopal Press, Sherman & Trevett.

PRAYER BOOKS.—Folio, for pulpit, Octavo for pews.
12mo. 18mo. 32mo. 64mo } smaller size.
in every variety of binding, for sale by the Protestant Episcopal Press, Sherman and Trevett.

ESTABLISHMENT FOR THE EDUCATION OF YOUNG GENTLEMEN, by the Rev. James Coghlan, A. B. (Queen's College, Cambridge) Rector of St. Paul's Church, Flatbush L. I.
At this establishment, pupils will be led through a complete course of Classical Instruction, founded on the system of Eton, Westminster, Harrow, and other public schools in England, and adapted to qualify them for entrance at Oxford, Cambridge, and other Universities in Europe, or the United States.
Strict attention will also be given to their progress in English Grammar and Composition, Writing, Arithmetic, Book keeping, Geography, and the use of the Globes, Mathematics, and Natural Philosophy, Ancient and Modern History, &c.
Modern Languages and accomplishments by approved masters.
References.
Right Rev. Bishop Onderdonk; Rev. Dr. Milnor; Rev. Dr. Berrian; Rev. C. V. Kelly; Rev. A. Verren; Rev. Dr. Hawks; Rev. Dr. Lyell; Matthew Clarkson, Esq.; Chief Justice Jones; Anthony Barclay, Esq.; Joseph Fowler, Esq; Ramsay Crooks, Esq.; J. W. Powell, M. D.; Henry Jackson, Esq.; Wheaton Bradish, Esq.; R. J. Crommelin, Esq.
Flatbush, Long Island. ap25 3t*

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by the Protestant Episcopal Press, Sherman & Trevett.

POETRY.

From the Baltimore Monument.

THE INVALID'S REQUEST.

Oh, think of me sometimes, sweet friends,
Though mine is a sorrowful lot,
You know not the sweetness that blends
With the thought that I am not forgot.

Confined to a chamber of pain,
Whence daylight is nearly shut out,
In solitude left I remain,
Nor know what the world is about.

Then think of me sometimes, sweet friends,
Who bask in the sunshine of health,
Which more to your happiness tends,
Than luxury, beauty, or wealth.

'T will make you more thankful to Heav'n,
Forbearing, and anxious to please;
You know not how much God has given,
When he saves you the pangs of disease.

Nor dream you what weariness clings
Round th' form when the nerves are unstrung,
And sickness has shatter'd its springs,
When life is yet cloudless and young.

At midnight lone vigil I keep,
While the world is around me at rest,
For "fortune smiles" * vainly for sleep,
If by sickness the frame is oppress'd.

Yet have I some moments of ease,
Some blessings most precious and dear,
Affection with efforts to please,
And sympathy ever are near.

And when I can walk in the air,
See nature with melody rife,
Or to the sweet garden repair,
'T is quite an event in my life.

When I list to the blackbird's gay song,
Or gaze on the beautiful sky,
Or the stream as it murmurs along,
There is no one so happy as I.

And when (though not often indeed
I'm bless'd with this privilege now,)
I am able to write or to read,
There is not a cloud on my brow.

And then—oh immunity high!
Which, alas! when I might have enjoyed
Was too often pass'd heedlessly by,
Or by a wrong spirit alloyed,

To the temple of God *to repair,*
At his altar devoutly to kneel;
Sweet friends, take my memory there,
'T will kindle your fervor and zeal.

Remember I do not repine,
In the hands of my Father I lie,
To his will I the future resign,
Contented to suffer or die.

But you cannot imagine how dear,
Midst the shadows which gather so thick,
Is a glimpse of that bright sunny sphere,
Whose "inhabitants say not I'm sick."

I have thought on that beautiful verse,
And felt what it painted was heaven,
Till away from the shroud and the hearse,
And the coffin all terror was driven.

Then think of me sometimes, sweet friends,
And when this frail spirit has fled,
And this form to corruption descends,
Be some tears to my memory shed.

* Balmy sleep,
He like the world his ready visit pays
Where *fortune smiles.—Young.*

MISCELLANY.

Benefits of the Gospel, a sermon preached in St. Paul's Church on the Nativity of our Lord, December 25, 1837, to which is added the substance of two discourses on the Sunday following, being the close of a century since the first Church edifice was erected in Newburyport. By James Morss, D. D., rector. 1838.

This is an interesting pamphlet of 44 pages. The sermon is worthy of the estimable author, and in an appropriate and pious manner sets forth the blessings flowing from the incarnation and birth of the Redeemer, and the promulgation of the Gospel. Our attention is directed chiefly to the narrative, which is highly interesting. It is much to be desired that such histories should be collected and published, that those who may hereafter undertake to trace out the rise and progress of our communion may be furnished with the best materials, and the incumbents of our oldest parishes have the best means of gathering all that the future historian may require to give completeness to his work.

In the remarks introductory to his narrative, Dr. Morss shows the accuracy of his observation and the soundness of his understanding in the following passage.

"The doctrine, whether well grounded or not, that our forefathers fled from the persecutions of the Church of England, was faithfully transmitted and inculcated as an infallible and fundamental article of faith; and the wrongs done them were painted in glowing and exaggerated colors. Hence it may well be supposed that an attempt to introduce branches of this Church into this country would be regarded with surprise and meet with opposition. A few individuals, dissatisfied with the disordered state of the Churches around them, finding themselves involved in a labyrinth of difficulties, and apprehending still greater yet to come, set themselves to work to investigate the causes and discover the remedy. A slight examination of the ecclesiastical history of New England will be sufficient to show that in less than a century, the Churches had fallen into a state of the wildest confusion; and were divided into numerous sects, inflamed with mutual hatred and animosity. No ecclesiastical history of any country exceeds this in instances of extravagance of opinion or variety and discordance of practice. Synod after synod was assembled to devise remedies and bring order out of confusion. Having embarked on a new system of church government, in which they had neither guides to follow, nor precedents in ancient or modern times as patterns to work by; and being obliged to grope their way through new and untried scenes, and to deal with spirits not the most tractable, it is not to be wondered that they should be driven into wild schemes and rude experiments, which, instead of relieving, served to render the theory of discipline more perplexing, and the practice inconsistent with public professions; that arbitrary will should take place of rule, injurious to the rights of private individuals; and a wide difference prevail between general professions and particular practices. The inevitable consequences were, a relaxation of discipline, the decay of religion, neglect of the sacraments, and general prevalence of the wildest notions, on the one hand, and of irreligion and infidelity on the other."

The first efforts to organize an Episcopal congregation in Newburyport were attempted about the year 1711, at which time disturbances about the site of a meeting-house induced a number of persons to join a few Church people there in the undertaking. That it found many difficulties to encounter was not matter of surprise, and that the anticipation of opposition was fully realized, appears from the fact, that "they proceeded at no small hazard and expense to erect a building, which, tradition says, was immediately demolished during the night by some of their opponents. It was soon, however, rebuilt and called Queen Anne's Chapel; and, to prevent the repetition of similar injury, they addressed a petition to the governor for encouragement and protection."

The "encouragement and protection" they desired was soon afforded in an order from Governor Dudley, in 1712, forbidding the molestation of these Churchmen.

We have not room for the documents and details collected by the author, all of which are interesting. The following clergymen served the congregation under the direction of the Bishop of London, who was regarded as the Episcopal head of the colonies, while missionaries were sustained by the venerable Society for propagating the Gospel in Foreign Parts.

The Rev. Mr. Lampton was the first minister resident among this people, but in consequence of the decline of his health was obliged to retire from the field, probably in 1714.

In the summer of 1715 the Rev. Henry Lucas succeeded. He was an ardent man, and though diligent in his labors, suffered greatly from a morbid temperament, and consequently from deep nervous depression, which eventuated, in 1720, in his sudden death, said to have occurred by suicide in a fit of derangement.—He was interred under the altar, but no monument marks the spot nor record of his age.

In 1722 the Rev. Mathias Plant became the rector. Under his ministry the affairs of the parish were generally prosperous, though there arose considerable perplexity from the measures adopted for the establishment of another congregation in the vicinity of the old building. These difficulties were finally adjusted, and to Mr. Plant was ascribed the praise of having conducted the affairs of the church with great good sense and integrity, and with the fidelity of a faithful spiritual guide through seasons of peculiar perplexity.

It was during Mr. Plant's ministry that the celebrated Mr. Whitfield made his frequent visits to that quarter. From the powerful excitements produced by the preaching of that gentleman he had the address to keep entirely aloof. Of the propriety of Mr. Whitfield's movements there were many doubts in the minds of the teachers of other denominations, and it would seem that even he finally saw the evil tendency of them.

Mr. Plant did not long live to enjoy the tranquillity produced by his judicious efforts. He had contributed largely, considering his means, to the erection of the new church. He paid £50, and gave the glass, besides the dinner, to the men who raised it, and afterwards paid £60 towards liquidating the arrearages. He died in April, 1753, at the age of 61.

The Rev. Edward Bass, afterwards the first bishop of Massachusetts, who at the time of Mr. Plant's death had been his assistant, succeeded him in the rectorship. Mr. Bass began his labors in the autumn previous to Mr. Plant's death, and continued to be the rector of the parish to the end of his life, which closed suddenly on the 10th of September, 1803, at the age of 76 years. He had been through life remarkable for the regularity of his habits and with the exception of a few of his last years when he suffered from the gout, had enjoyed excellent health. The character of this most excellent man is thus briefly drawn by Dr. Morss.

"His amiable disposition, unassuming manners, and catholic views, endeared him to his parishioners, and secured the respect and esteem of all denominations. To uncommon equanimity of temper it was probably owing that he was enabled to pass through undisturbed, scenes unusually vexatious and embarrassing, and to look with composure on the fierce conflicts of theological and political warfare.—There was a dryness and piquancy in his wit, which, though it might occasionally wound, never offended; and many of his pointed and pithy remarks are preserved and repeated to this day. He was grave, courteous, and gentlemanly in his manners, dignified in his person, and in every respect the excellent pattern of a parish priest. He was ever the welcome guest at the fireside, free and familiar with all classes, soothing the griefs of the afflicted, easy of access to all, and able in counsel to those who were in trouble. If there was any supposed deficiency in ardor and enterprise, it was compensated by soundness of judgment and promptness and decision in action. As a preacher he was grave, evangelical, and practical; never aiming at those flights and flourishes of pulpit oratory by which the multitude are dazzled, but delivered plain truth in a plain manner. The unusual attachment of his flock to their pastor was to the virtues and real worth of the 'man of God,' rather than to any external graces or showy embellishments of the public speaker. This attachment continued unabated through a long protracted period of usefulness to the Church and to the community."

The present incumbent Dr. Morss, who was the bishop's assistant at the time of his decease, succeeded him in the rectorship, has occupied the ground with great credit to himself and honor and advantage to the Church ever since, making up to the present time a ministry of 35 years, thus showing, that for the space of 117 years the parish has been served but by three ministers,—Mr. Plant 31 years, Bishop Bass 51, Dr. Morss 35. Such stability has been enjoyed in very few of our congregations in the United States.

The closing remarks in the discourse before us are very pertinent and interesting, and there are several particulars in the narrative to which we would wish to allude, but our limits prevent us from further notices.

Utica Gospel Messenger.

From the Church.

THE CHURCH IN CANADA.

The following particulars respecting the spiritual wants of the Gore district have been collected in compliance with a request expressed some time ago in the columns of "The Church," and lately renewed in a circular from the Committee on Missions appointed at the clergy Convocation under the archdeacons of the province in October, 1837.

Some delay necessarily occurred in procuring information from the several clergymen resident in the district; and as there are still two or three townships from which I have been unable to obtain accurate returns, the present statement cannot be said to embrace the entire wants of this thickly settled and rapidly improving district. Should any material omission have been made, I trust it will be supplied by some reader of your valuable paper who possesses more accurate means of information than myself.

Perhaps in no part of the province is the want of the ministrations of the Church of England more sensibly felt than in that of which Hamilton is the principal town. In an extent of country comprising twenty-three townships and many rising towns and villages, with a population of upwards of forty-six thousand souls, we find *only six resident clergymen of the Church of England!* Of these, two are exclusively devoted to the Indians on the Grand River; and another, in consequence of his enfeebled state of health, has been reluctantly obliged partially to suspend his labors. The town of Hamilton and the township of Barton at present constitute one mission:—as soon however as the church in the former place is finished (and it is now far advanced) the services of one clergyman will be required for the town of Hamilton alone. In that case the townships of Barton and Glanford might form a separate mission and would furnish ample employment for an active minister. An assistant clergyman is much needed for Ancaster and Dundas in consequence of the present rector's enfeebled state of health.

The next place of importance is the village of Wellington's Square where a neat and commodious little church has been completed, and where a favorable opening presents itself for the appointment of a resident clergyman. The inhabitants of the village, though not principally members of the Church, evince a very friendly feeling towards her, and regard her services with a degree of attention and reverence which warrants the belief, that the number of adherents would quickly increase, under the regular ministry of a zealous and exemplary clergyman. In the adjoining township of Nelson, which would form a part of the same mission, there are a great many members of the Church, who, notwithstanding the discouraging circumstances in which they have been placed since they settled in the country, have retained a warm attachment to the Church of their native land, and have frequently expressed their anxious desire for a resident minister, and their readiness to contribute liberally towards his support. A respectable salary would be insured to him by several influential gentlemen, and in addition to this he would have the benefit of an endowment of 400 acres of land attached to the mission, which might no doubt soon be rendered available. Under these circumstances it is to be lamented that the vacancy occasioned by the removal of the Rev. Mr. Mack should never have been filled up, but the congregations left to depend upon occasional visits from the clergyman of Hamilton, whose labors are scarcely adequate to the necessities of his own peculiar charge. In Nelson the service of the Church and a sermon are read every Sunday by a gentleman residing in the neighborhood, who has manifested a great anxiety for the appointment of a clergyman, and who endeavors, as far as he is able, to supply the want. I have dwelt thus long upon this portion of the district because I consider it an important and interesting field of labor, and one which possesses strong claims upon the sympathy of the Church.

The townships of Esquesing and Trafalgar would require the services of one clergyman.—In the former township a Church has been commenced, and among the inhabitants of both much attachment to our communion prevails.

"In the township of Woolwich," (writes the rector of Guelph) "a clergyman is much needed." The majority of the inhabitants, especially in the upper part of the township, are members of the Church of England. They have been settled there twelve or fourteen years without a minister:—three congregations could at once be formed. They had recently the services of a catechist twice a month, but now they are totally destitute, with the exception of a visit which I occasionally pay them. I lately received a letter from a respectable magistrate in Woolwich, offering to discharge the duties of catechist on the Sunday gratuitously; so strongly is the want of the ministrations of the Church felt in that quarter. In the village of Galt in the township of Dumfries, the services of a clergyman are required. A. Shade, Esq., M. P. P. has frequently expressed to me much anxiety for the erection of an Episcopal church, being himself a member of our communion.—He is ready to subscribe largely towards that object, and thinks there would not be any difficulty in raising sufficient funds. The members of the Church are not numerous, but they would soon increase if there were a church and pastor. Two other congregations under one clergyman might be formed in the neighboring villages of Paris and St. George.

The township of Puslinch, in which there are many scattered members of the Church, would give ample employment to a minister, as would also the township of Eramosa, where, although much prejudice has existed against the Church in consequence of the length of time it has been without her ministrations, those prejudices are nevertheless, I trust, dying away; and I think that not only the members of the Church, but the inhabitants generally, would receive much satisfaction from the appointment of a faithful clergyman to reside and labor amongst them."

At the opposite extremity of the district are the townships of Saltfleet and Binbrook; in the former of which is situated the village of Stoney Creek. In both these townships there are many friends and members of the Church, who lament the spiritual privations under which they labor, and who are anxiously looking forward to the time when access will be afforded them to the services of the sanctuary, and when their families may enjoy the blessings of sound religious instruction and affectionate pastoral care. In Binbrook, a numerous and respectable congregation assembles in a large school-house, (built principally for that purpose) where the Church service and a sermon are read (as in Nelson) by a zealous young layman, who is exerting himself in a very creditable manner for the moral and spiritual improvement of the neighborhood in which he resides.

In reviewing this imperfect sketch, we perceive that ten clergymen at least are required for the Gore District in addition to the six already employed; and when we reflect that each of these ten clergymen would have to serve two and many of them three congregations, we may form some idea of the extent of the spiritual destitution under which hundreds and thousands of British settlers are laboring; a destitution of which they justly complain as a hardship, because ample provision has been made against it by the paternal solicitude of a revered sovereign, whose pious and benevolent intentions have been in a great measure unhappily frustrated by timid legislators on the one hand, and by restless claimants on the other. How long these evils may be permitted to intercept the stream of royal bounty,—which, but for them, would long since have irrigated and refreshed this parched and thirsty land—is known only to Him who has the hearts of all men in his hands, and who turns and disposes them as it seemeth best to his godly wisdom; but in the mean time let every Churchman offer up his fervent prayers, that the pious endeavors which are now making in the mother country to provide spiritual sustenance for destitute settlers in this remote branch of the British Empire, may be abundantly blessed to the glory of God and to the rapid spread and increase of our pure and apostolic Church.

Selected for the Churchman.

CRANMER ON THE HOLY SACRAMENT.

The following extract is from good Archbishop Cranmer's "Defence of the true and Catholick doctrine of the Sacrament of the body and blood of our Saviour Christ." He is speaking of a passage out of St. Chrysostom, which the Papists had advanced as favoring their doctrine of transubstantiation:

"Which fashion of speache," saith he ("a speache, which is no pure negative, but a negative by comparison,) is commonly used, not only in the Scripture and among all good authors, but also in all manner of languages.—For when two thynges be compared togyther, in the extolling of the more excellent, or abasyng of the more vile, is many tymes used a negative by comparison, whyche neverthelesse is no pure negative, but onely in the respecte of the more excellent or the more base. As by example—When the people rejectyng the prophet Samuell, desired to have a kynge, Almighty God sayd to Samuell; "They have not rejected thee, but me"—not meanynge by this negative absolutely, that they had not rejected Samuell (in whose place they desyred to have a kyng;) but by that one negative by comparison he understood two affirmatives, that is to say, that they had rejected Samuell, and not him alone, but also that they had chiefly rejected God. And when the Prophet David said in the person of Christ, "I am a worme and not a man" by this negative he denied not utterly that Christ was a man, but (the more vehemently to expresse the greate humiliation of Christ) he said, that he was not abased only to the nature of man, but was brought so low, that he myght rather be called a worme, than a man.

This manner of speache was familiar and usuall to St. Paule, as what he sayd:

"It is not I that doo it, but it is the sin that dwelleth in me;" and in another place he saith "Christ sent me not to baptize, but to preache the Gospel."

And again he saith,

"My speache and preachyng was not in wordes of men's persuasion, but in manyfest declaration of the spirite and power."

And he saith also,

"Neither he that grafteth nor he that watereth is any thynge, but God that giveth the increase."

And he saith moreover,

"It is not I that lyve, but Christ lyveth within me."

And "God forbyde that I should rejoyce in in any thynge, but in the crosse of our Lorde Jesu Christe."

And further, "We do not wrastell against fleshe and blood, but against the spirites of darkness." In all these sentences and many other lyke, although they bee negatives, neverthe-less St. Paule meant not clearely to denye, that he did, that evyl whereof he spake; or utterly to saye, that he was not sente to baptize (who indeed dydde baptize at certayne times and was sente to doo all thynges that pertayned to salvation;) or that in his office of settyng forth God's worde, he used no wytty persuasions (whyche indede he used moste discretely;) or that the grafter and waterer be nothynge (whiche bee God's creatures, made to his similitude, and withoute whose woorke there shoulde be no increase;) or to say, that he was not alive (who bothe lyved, and ranne through all countreys to set forth God's glory;) or clerely to affirme, that he gloried and rejoyced in no other thynge than in Christe's crosse (who rejoyced with all men, that were in joye and sorrowed with all that were in sorrowe;) or to deny utterly, that we wrastell against fleshe and blood (which ceasse not dayly to wrastell and warre against our enemies, the world, the fleshe, and the dyvil:) in all these sentences, St. Paule (as I sayde) ment not clerely to denye these thynges, which undoubtedly were all trewe, but he ment, that in comparison of other greater thynges, these smaller were not much to bee esteemed, but that the greater thynges were the chiefe thynges to be considered. As that synne committed by his infirmitie was rather to be imputed to original sin or corruption of nature, which lay lurking within him, then to his own wille and consente, and that although he was sent to baptize, yet he was chiefely sent to preache God's worde, and that althoughe he used wyse and discrete persuasions therein, yet the successe thereof came principally of the power of God, and of the workynge of the holy Spirite. And that althoughe the grafter and waterer of the gardeyn be some thynges, and doo not a little in theyr offyces, yet it is God chiefely, that gyveth the increase. And that althoughe he lyved in this worlde, yet his chiefe lyfe, concernynge God, was by Christe, whom he hadd lyving within him. And that althoughe he gloried in many other thynges, yea in his own infirmities, yet his greatest joye, was in the redemption by the crosse of Christe.—And that althoughe our spirite dayely fyghteth agaynste our fleshe, yet our chief and principal fyght is against oure ghostely enemies, the subtill, and puisant wicked spirites, and dyvels."

DIAMOND.

The diamond is pure carbon, or charcoal chrystalized. It is among the rarest of all known substances, and carbon is among the most abundant. We can have a roomful of pure carbon for sixpence, but a bit of pure chrystalized carbon the size of half your thumb, is worth many thousand pounds. You drink diamonds when you drink soda water; but you drink them in the form of gas. Mr. Faraday has succeeded, by immense pressure, in reducing carbon from the gaseous to the liquid state; but it must be kept in a glass tube, hermetically sealed. The moment it comes in contact with the atmosphere, it again assumes the gaseous form. Diamond requires great heat to burn it; but when it does burn, it consumes utterly. Its whole substance changes into that kind of gas which is pumped into soda, and is produced naturally in champagne.

THE SAVIOUR'S PASSION.

All creatures in heaven and in earth are moved at our Saviour's passion. The sun in heaven shrinking in his light, the earth trembling under it, the very stones cleaving in sunder, as if they had sense and sympathy in it; shall sinful men alone be unmoved by it; they to whom it appertained, and for whom it procured unspeakable blessings?—*Bishop Andrews.*

KNEELINGS.

"We shall have (said the Rev. Dr. Hood, in a late speech in England,) 1200 more kneelings. I use the word in preference to sittings, that persons may remember that they come to church not to sit and hear a sermon, but to kneel before their God, in prayer; of these fresh kneelings, 700 will be for the poor, for to them we are commanded in the place, to preach the Gospel."

THE COLLECTS.

Our collects, with some exceptions, have been used in the Church of England for twelve hundred years, and their origin lies in the distant glory of primitive Christianity.—*Palmer's Origines Liturgicæ.*

THE CHURCHMAN'S ALMANAC FOR 1838.—The fourth edition of the above is this day published.—It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States*

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The year is divided into three terms, that of the summer commences on the 1st of May, those of the winter the 1st of October, and the 7th January.

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April 21 6w

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REFERENCES.
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Rev. J. Milner, D. D, Rev. J. A. Vaughan,
Rev. F. L Hawks, D. D Hon. Judge Oakley,
Rev. J F. Schroeder, D. D. S. Payne, Esq.,
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System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No. 1; do. No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism; Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds; Scripture Instruction; Duty to God; Collects from the Prayer-book; Epistles and Gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, Part 1 do. Part 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo works, making 56 volumes, numbered consecutively, at 20 cents per volume, or $11 20 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union, making 5 volumes, at $1 per set.

FINE BOOKS.—"The Sacred Album"—London, for the year 1838, 4to, *Arabesque.*

The Christian Keepsake and Missionary Annual."—Edited by the Rev. Wm. Ellis. London 8vo., *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo *extra binding.* A most interesting and suitable work for an annual present.

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The above and many other suitable books will be furnished at the Protestant Episcopal Press, and Sunday School Union, 142 Fulton street, N. Y. Orders from our friends generally are respectfully solicited. dec9 tf

ORGANS.—George Jardine, Organ builder, (from Messrs. Flight & Robson, Organ builders London,) 459 Broadway, corner of Grand street, New York, manufactures all kinds of Church, Parlor, and self-playing Church Organs, for the promotion of first rate Psalmody in Country Churches, where Organists cannot be obtained. Organs repaired and tuned. Superior metal and wood pipes, barrels made and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability.
April, 19. 1pm 3m

TO STUDENTS OF HEBREW.—This day is published Imrai Shaipher, a Hebrew Vocabulary containing a complete list of the Hebrew and Chaldee roots which occur in the Bible; together with their significations in English—designed to lessen the difficulty which students encounter in searching for the roots of defective verbs, &c., by H. Henry.

Published by M. Jackson, 39 Mott street, and for sale by the Protestant Episcopal Press, 142 Fulton street.—Price one Dollar and twenty-five cents.
April 4 tf

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

YONKERS FEMALE SEMINARY.—The extensive and commodious building lately erected expressly for a Female Seminary, on the bank of the Hudson, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., will be opened for the reception of pupils on the first of May next, under the charge of Mr. and Mrs. Bleecker, of Sing Sing. Its healthy situation, commanding prospect, and easy access from the city, (being only 18 miles distant,) recommend this location to public patronage.

During the season of navigation, two steamboats run daily to and from New York, by which parents may leave the city in the morning, spend eight hours with their children, and return the same afternoon.

Application for the admission of pupils may be made to the subscriber, at Sing Sing; the Rev. A. H. Crosby and Lemuel Wells, Esq., Yonkers; or the Rev. Dr. Berrian, New York.

Terms—$200 per annum, payable quarterly in advance; including tuition, washing and mending. Boarders to furnish their own cot, bed and bedding, or these articles will be furnished at a trifling charge for use. No deduction for day absence during the term, except sickness of the pupil prevents attendance. No pupil received for less than one term, consisting of two quarters, or twenty-two weeks.

Extra Charges—Latin and Greek, $5 per quarter; French, $8; Drawing and Painting, $6; Music, $12; Vocal Music, $5. George W. Bleecker, Principal.
March 17. 8t

DIALOGUES AT WOODVALE.—Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of hildren, and will be found a very valuable addition to the rotestant Episcopal Sunday School Library.

SUNDAY SCHOOL TEACHER'S AID TO THE GOSPELS.—The Sunday School Teacher's Aid to the Gospels, containing the outlines of a harmony, with questions, explanations and practical improvements of various potions of the four evangelists Revised and adapted to the use of schools connected with the Protestant Episcopal Church. By the Rev. Henry G. Morton Rector of St. James' Church, Philadelphia. Just published, and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street New York. *Feb.* 1.—tf.

EPISCOPAL INSTITUTE, TROY.—The first term of the second year of this Institution will commence on Tuesday, May 1st. There are a few vacancies in the number of pupils, for which application may be made to the Principal at the Institution, or to J. W. Mitchell, Esq. 63 1-2 Cedar street, W. F. WALKER, *Principal.*
Troy, April 24, 1838. ap28 3t.

CHRISTOLOGY, of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin; translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale at 142 Fulton-street. s30tf

TO CLERGYMEN AND OTHERS—A gentleman, Principal of a Family Boarding School for Boys, intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.

The furniture, books, &c. at present used in the institution, will be sold cheap, and the house may be bought low, or hired at a very moderate rent

For the address of the advertiser, apply at the office of The Churchman, 142 Fulton street.
March 12. tf

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del. obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.

The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a porion of the public patronage. The school is limited to twelve boarders only.

The terms for all English branches and all classical studies preparatory to admission to college, including board, washing, use of book and boy's library, $200—payable half yearly, in advance. Mr. A. also hopes to secure, for all such as may desire them, the services of a teacher in French, German, Spanish, and Italian, for which a small additional charge will be made.

Reference may be made to the Rt. Rev B. T. Onderdonk, D. D., the Rev. Jon M. Wainwright, D D., and the Rev. M. Eastburn, D. D., New York; the Rt. Rev. H. U. Onderdonk, D. D Philadelphia; the Rev. R. S. Mason, D. D., President of Newark College, Del and the Rev. Wm. E. Wyatt, D, D., Baltimore, Md.
March 20, 1838. 3m

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms All important publications relative to the Church received as soon as issued. August 12.

PRIVATE EPISCOPAL INSTITUTE.

THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms*, instead of *one only* as at first proposed.

The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expiration of the second one or two weeks. There will consequently be no vactaion in August as heretofore proposed.

The first year of the Institute will expire with the next month. Pupils desirous of entering the first term of the second year will please make application soon.

W. F. WALKER,
a10tf Principal Episcopal Institute.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
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Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers Drs. Balwin and Miner, East Broadway, Mr. David Lyon; 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. April 17, 6m

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